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ON CHILTERN SLOPES

ON CHILTERN SLOPES

The Story of HAMBLEDEN

By A. H. STANTON, M.A.

Sometime Rector of Hambleden

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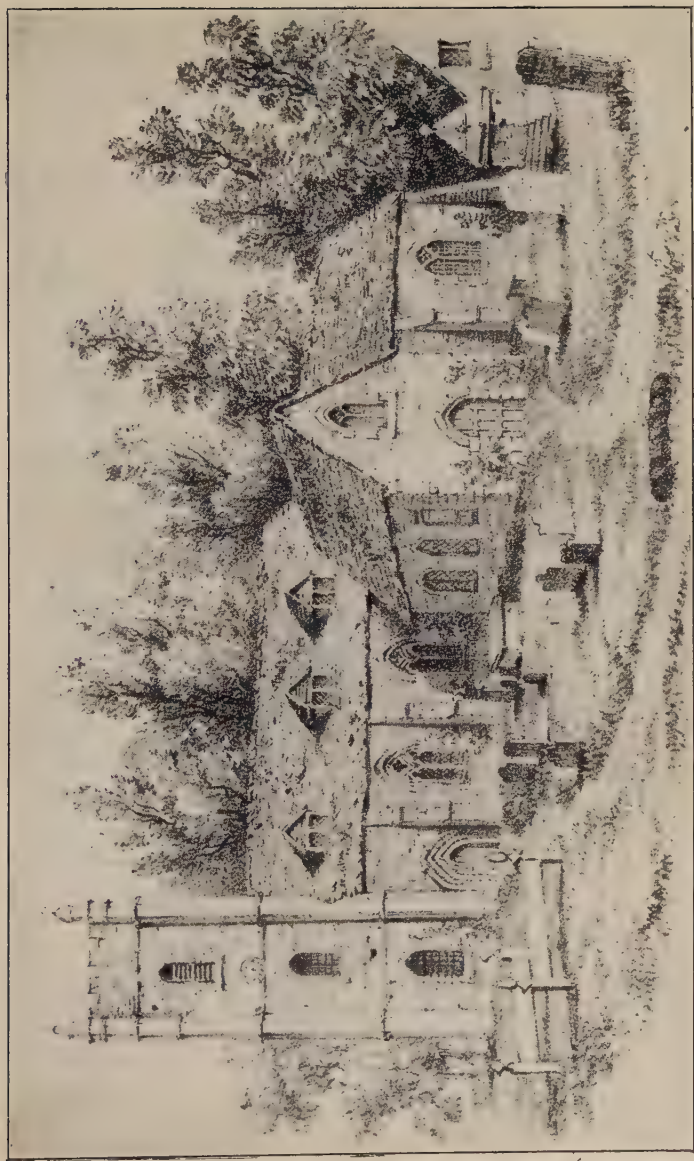
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‘The Village Church has been the very core and symbol of the deepest life of the English nation. That system of local self-government which has been our national peculiarity was born of the Village Church. The Village Church in our villages—it has stood there for centuries; it is the oldest, far the oldest, of all village buildings; it has watched all else change, itself in its essentials unchanged; it has gathered under its shadow, in their quiet graves, many generations of men.’

Rev. E. BARKER, D.D. Principal of King's Coll., London.



THE PARISH CHURCH, A.D. 1858

PREFACE

IT would be difficult to acknowledge in detail all the sources of the information supplied to me, which I have endeavoured to put together in this little book. But I cannot omit to mention a copy of Browne Willis's MS. (referred to as B.W.) so far as regards this parish, for the use of which I am indebted to Mr. Darrell Collier, of Frieth. It was given to him when acting as Organist at Blechingley, Surrey, by Mr. Kenrick, a descendant of the Rev. Scawen Kenrick, Rector of Hambleden, with whom Mr. Willis corresponded. There is another copy of this in the Bodleian Library.

I should mention the late Mr. W. H. Benbow Bird, formerly Scholar of Winchester and Trinity College, Cambridge, and related to the Deanes of Colstrove, for help in deciphering the old Register and for other information; Mr. Mill Stephenson, Mr. P. Manning and Sir John Fox for research in reference to the Brasses; Mr. A. H. Cocks, F.S.A., of Poynets; Miss Alice Bradford, and her sister-in-law, Edith Lady Bradford, through whose kindness I had access to the Rev. H. C. Ridley's letters; my neighbour, the Rev. A. H. Plaisted, Vicar of Medmenham, author of a monumental history of that parish; the Rev. P. H. Ditchfield, F.S.A., who has been kind enough to answer many questions, and who started interest in the search for flint implements by a Lecture given in Hambleden on November 12, 1908 (on behalf of the Organ Improvement Fund).

I must also thank Mr. G. M. Trevelyan for permission to incorporate extracts from his fascinating *History of England* (1926); Messrs. Mawer and Stenton for use of *The Place-Names of Buckinghamshire* (1925); and my sons-in-law, Mr. Z. N. Brooke, Fellow of Caius College, for many valuable suggestions, and Mr. A. S. Mott, of Messrs. Basil Blackwell and Mott my publishers. One has naturally made use of the following works: *The Report of the Royal Commission on Historical Monuments in Bucks.* (1912), *The Victoria County History of Buckinghamshire*, Vol. 3, and the *Dictionary of National Biography* (referred to as V.C.H. and D.N.B. respectively).

A.H.S.

INTRODUCTION

IN putting on paper the somewhat miscellaneous contents of this little book, it has been my first aim to give my good friends, whose happy lot it is to live within the boundaries of the parish of Hambleden, some facts, and possibly some fancies, which I have picked up or developed during the twenty-eight years that it was my privilege as Rector of the parish to be a fellow-parishioner. I hope, however, that, in parts at any rate, it may be of interest in wider circles both clerical and lay.

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CHAPTER I

A SURVEY OF THE PARISH

I NEED hardly begin by stating that there can be few villages in England more beautifully situated than Hambleden. The noble Parish Church stands in the centre, as the heart of the parochial life. The Manor House, of Elizabethan date (1603), stands somewhat secluded in its beautiful gardens on gently rising ground close by. Adjoining this, but farther from the Church, hardly visible from the village, but conspicuous as one approaches it from the river, is the Early Georgian Rectory (1725). Clustered below are the Village Inn, 'The Stag and Huntsman' (lacking, alas! its ancient sign-board), the shops and cottages, of flint and brick with their red-tiled roofs and red brick chimneys, none of which is less than 200 years old.¹ On the op-

¹ Though we may properly be proud of our two-century-old chimneys, it is also a source of gratification that the arrangements of the houses within are of more recent date. Canon Ridley wrote in the *Hambleden Magazine* of May, 1871: 'It is satisfactory to find that, since a new and better class of cottages has been introduced, some at least of the old pigstye class fail to find tenants. A great improvement is visible in this respect, but there is abundant room for a yet further advance. There are houses which no amount of care and labour on the part of the occupiers can make even *decent* dwellings for a labourer and his family.' The first sentence refers to a good work for which Mr. Schwabe's name should be remembered. In order to improve the condition of the cottages he rented the village and built the six new cottages at Combe Terrace to start with to provide homes for six families: and then altered the existing cottages, in some cases turning three into two. Mr. Schwabe was then residing in Yewden Manor.

posite side of the valley across the Brook are seen the new schools which Lord Hambleden (then the Hon. W. F. D. Smith, M.P.) built on the occasion of the Diamond Jubilee of Queen Victoria, to commemorate his father, the Right Hon. W. H. Smith. The whole picture is framed by the beeches of Ridgewood on the west, and the chestnut trees of the Manor and Rectory on the east. The valley runs north and south; along the bottom of which the Brook (it has, and needs, no other name) runs amid luscious green pastures, a silver streak, unless when from time to time the springs are dry.

The village, however, is but the centre of a widely extending parish.¹ When, in former times, the bounds were beaten in behalf of the Lord of the Manor, it took two days to complete the ceremony. The southern boundary runs along the middle of the Thames for nearly two miles from a short distance above Greenlands to a little way below Aston Ferry. On the west the borderline runs northwards from the river by Upper Yewden to Woodend Farm, which is almost in Fawley Village; it turns there north-eastwards, goes through a pond and past Kimble to Murrige Farm at the entrance to Turville village, thence it runs by the back of Fingest House, and past Fingest Church, up the road to the Moor. The parish has surrendered a portion of the Moor Common for ecclesiastical purposes to Lane

¹In a deed belonging to the Deanes of the Howe mention is made of the 'four Tythings or Reaches' into which the parish is divided; viz., Hambleden, Eweden, Skirmitt and Frieth. The original meaning of a Tithing was the union of ten free families (more or less); each of these families would have a hide of land. A 'Hundred' consisted of ten Tithings. The acreage of the Civil parish is 6598 (Ordnance Survey).

End, and the church has annexed, by way of compensation, the Moor Farm and Fenny Moor, which are on an outlying island of Lewknor in Oxfordshire. This is now in Marlow for civil purposes. The four parishes of Hambleden, Marlow, Lewknor and Medmenham meet at Chisbridge Cross where a road or track from Henley to High Wycombe crosses the one from Fingest to Marlow. The track from Henley runs through the parish of Hambleden along Lagpath, Featherbed Lane by Hutton's farm, and the White Gates, Greenwood Cottages, and Chisbridge farm: a footpath goes by a straighter course from the White Gates by Hollywicks and Woodend House to the same point. The parish boundary from Chisbridge Cross to the great chalk pit on the Henley and Marlow road contains Chisbridge farm, Rotten Row farm, and Borough (or Burgh); and runs from that point across the meadows to the river. Within these limits there are many dwelling-houses, large and small, with holdings corresponding, in addition to the group round the Manor House in the village. By the river there is Greenlands and Yewden Manor (often referred to in former times as Mill End House) together with the Mill. Going up the valley past the village we see Woolleys and Bacres, separated by Winnicks Lane on our left, formerly merely farm-houses, and the group of houses known as Pheasant's Hill on our right. Farther on, still on the right, are the two Colstropes and Hatchman's House, and then the Howe farm on the left, and next to this Luckster's farm reached by Dudley's Lane; this lane crosses the road in the valley at what is described as Town's Crossing, in Jeffrey's map of 1771, and leads to the Hide. Going

farther up the valley we pass Flint Hall Farm, and then arrive at the hamlet of Skirmett, which in former times was an offshoot of Poynets Manor. Fingest House is also within the parish of Hambleden. A steep road to Frieth goes off the valley-road just before one enters Skirmett Street. It passes between the two Goddards Farms at the foot of the hill, and comes to Shogmer Farm on the top. Before it actually enters Frieth village there is a road, a very twisting one, leading to Parmoor and past Pheasants to Rockall End and Hambleden. An old road also crossed this, by the pond at Rockall End, coming from Colstrope across the hill along Grey's Lane, and going by the side of the wood towards Moors End.

We may note, by the way, that the farms in the valley are watered by the Brook. Those on the hills have each its own pond: for in some places there is clay in the soil above the chalk; whether the ponds are natural or artificial ('dew ponds') it is impossible to tell.

But we need not dwell further upon the natural features of the parish, and the situation of the dwellings, great or small, of the present inhabitants. Our object is, rather, to tell of those who have lived here in the past.

Such evidence as there is of the existence of dwellers in the valley before the invasion of our Anglo-Saxon forefathers may be seen in the beautiful Museum erected by Viscount Hambleden to house the treasures unearthed in Hogpit Close in 1913.

We find here the loan collections of flint implements which have been made by Mrs. Payton and Miss Glassbrook. Of these, some appear to be intended for

domestic use, knives, spoons and forks, or what answered the same purpose; or tools for the garden and the wood; others for weapons of war, spears and arrows.

There were, of course, people who used these. We cannot know much about them: but that being so we may draw upon imagination. Thus, to quote Mr. G. M. Trevelyan: 'For many centuries after Britain became an island the untamed forest was king' . . . and 'The forest swarmed with big and small game and early man was a hunter. Countless generations of early fowlers and fishermen dropped their tools and weapons of chipped flint in the waters of the fens or on the sandy heaths round its margin, for the better instruction of archæologists. In the age of the shepherd the open chalk downs of the south were his wealth and his delight, while the more daring swineherd followed the hunter into the dark forest below.

'Flints lay about in profusion in many regions, but the best of them were buried in the chalk: shafts thirty feet deep were sunk by the earliest island miners, who laboured down at the bottom with stag-horn picks and shoulder-blades for shovels, hewing galleries through the chalk and extracting the precious flints which then made man master of the world. The "palæolithic" or "old stone" age, with its roughly-chipped flints, fades by imperceptible degrees into the "neolithic" or "new stone" age, when men had learnt to polish their flint tools and weapons with an admirable perfection.'

But the main glory of the Museum is the collection of the objects discovered in the remains of the Romano-British settlement, near Yewden farm. The Romans

were invaders, but we have no remains of the Britons whom they found here. Julius Cæsar conquered Gaul (i.e., France) in 55 B.C., and since the southern tribes of Britain were akin to the Northern Gauls there was a 'peaceful penetration' by Latin civilization, even before Claudius conquered Britain in 43 A.D. The coins in the Museum represent the whole period of the Roman occupation from A.D. 43 to 410. How far the Roman settlement by Yewden farm extended, we cannot tell. It is not improbable that it covered the level ground along the riverside at least as far as the Fawley boundary.

Mr. Alfred Heneage Cocks, F.S.A., an expert in these matters, who fortunately was living at Poynets when the signs of Roman occupation were discovered, stated (in the *V.C.H.*) that there were at least five or six Roman houses or 'villas' in the valley between Fingest and the river: a Roman coin has, indeed, been found at Northend beyond Turville village as well as at Hatchman's. It is to his knowledge, skill, and industry, that the arrangement and labelling of the objects is due. So perfectly is the work done that few of the visitors to these treasures can form any idea of the time, thought, and patience expended in piecing together and cleaning the fragments here displayed.

The Romans disappeared from our island about A.D. 410. The 'barbarians' (our Anglo-Saxon forefathers) were invading the Roman Empire from all sides, so that soldiers were recalled from the circumference for the defence of the centre. And Britain was left to the Celtic natives until the Saxon invaders cleared them by fire and sword from this part of the

country. It was probably at this date that our Roman dwellings were destroyed.

NOTE ON THE PLACE-NAMES.

We are indebted for most of the following to Messrs. A. Mawer and F. M. Stenton's book on the place-names of Buckinghamshire (1925).

Hambleden, or *Hameleden* as commonly spelt in early days, like most of the villages in the country, has an Anglo-Saxon name: but the explanation of the two first syllables has yet to be found. They may denote a personal name: or may have reference to the configuration of the ground. It may be noted that the village is placed in the narrowest part of the valley. The hills on each side are steep, and the soil is a hard gravel, whereas above and below it is marshy. One thing that seems certain is that the 'b,' though occurring in Domesday Book is not found in the name elsewhere until the nineteenth century. *Hammulden* is the way it is spelt in the Inventory of Church Goods in 1552: and that is the way that it is pronounced in the parish now.

Yewden, named probably from the 'dene' or valley just north of Greenlands. The cottage at the head of this valley is called Upper Yewden; and there are traces of an old building on Reservoir Hill, which was used as a summer-house within the memory of old inhabitants. The woods abound in yew trees and there is one of remarkable size. There is also a fine avenue of clipt yews in the grounds of Yewden Manor.

Chisbidge: spelt in documents of the fourteenth and fifteenth centuries *Chissebech*, *Chisbecke*, meaning 'Cissa's hill'?

Rotten Row: perhaps for *Rottan* or *Ratton*, a rat. (*New Engl. Dict.*).

Burgh: a fortified camp. A natural position since it overlooks both the valleys, of the Thames and *Hambleden*. There are indications of a ditch and mound in the meadow at the top.

Woolleys; personal name. *Woolley* appears in the Pit-House deeds as a *Henley* man.

Bacres: Baker on monuments in the Churchyard and in the Registers.

Hoave: or *Ho* 'a piece of land formed like a hock, heel or boot, stretching into the plain or the sea.' (*New Engl. Dict.*)

Lucksters: meaning unknown; probably a personal name. There is a field of the same name mentioned in old Terriers of the glebe land belonging to the Rectory of Fingest, towards the end of the seventeenth century. The lane leading up from Southbrook past this farm is called *Dudley's Lane*. It has been suggested that the name may have to do with Lord Dudley, Earl of Leicester, who may have slept here on his way from London to Cumnor and Kenilworth. (Sir W. Scott's *Kenilworth*.)

Poynets: a family of the name of *Poynants* held *Skirmett Manor* in the fourteenth century.

Colstrope or Coleman's thorpe (in Churchwardens' Book): Thrupp or thorpe means a small settlement within a parish. It is a Danish word. Our valley appears to have been on the edge of the country occupied by the Danes.

Skirmett or Schiremote: a meeting-place for the shire. Thinghurst (Fingest) implies the same 'The meeting in the wood,' (Cocks) The 'Scir' (or Shire) commemorated in the name was probably a group of Hundreds with a common court (Mawer and Stenton, *Place Names of Buckinghamshire*).

Rockall End (so spelt before the middle of the nineteenth century) Rokholte: is the earliest form meaning Rook wood.

Pheasants: Peter Phesant had a house not far from 'The Pheasant Inn' in 1646. He owned the hill and the land around.

Parmoor or Parmer : pear tree farm.

Shogmer: there is a Danish word *skiogr* meaning 'wood'.

Widmer Cross between Parmoor and Rockall End, and Widmer Pond near by Withy pond.

Mer may stand for 'mere' a pond, or something that marks a 'boundary'; or for 'moor,' a tract of unenclosed land.

Frieth or Frith: either forest or waste over which forest rights were held (cf. Climençon's *Shiplake*, p. 72).

Moors End: possibly More's End, for a person of that name owned the Moor Farm in the parish of Lewknor. See also p. 17.

N.B.: 'End' is said to be the equivalent of Inn meaning a residence. It is usually attached to a personal name. Brown Willis writes of the 'endships' in the parish, meaning places where there are groups of houses like Skirmett, Mill End, Frieth, Rockall End, etc.

Ackhampstead: Ac might mean Oak, or Ox, Homestead among the Oaks: or for Oxen. (p.67)

CHAPTER II

THE LAND

MR. TREVELYAN points out that 'Agriculture is the greatest change of all in the early life of man; for it enables him to multiply, fixes him to the home and to the soil, draws him into larger village communities, and thereby renders other inventions and changes more easy. The plough made but a slow conquest of Britain. It reached a definable stage in the latter part of the Saxon epoch, by which time the bulk of the present-day villages had come into existence, at least in embryo, as clearings in the forest.' They tilled the soil on what is called the 'open-field' system of agriculture. As this prevailed in this country, roughly speaking, until the 17th century, it may be well here to describe it briefly, in order that we may be able to realize more clearly the general look of our parish down to that date. It differed from what we are accustomed to see in that there were more woods and commons and comparatively few fences of any kind. In the cultivated part round and about the Church and Manor House, there were first the open arable fields: these might be in two or three large areas fenced off from the surrounding land. These fields might consist of many hundreds of strips called 'lands' or 'acres,' divided off from each

other by narrow grass belts known as 'baulks' or 'meres' (in some districts). The 'lands' were grouped together, and surrounded by broad grass 'headlands' or rough grass roads, so as to form fields, known as 'shots' or 'furlongs.' Thus we find fields at Colstrove called to this day 'furlong bottom' and 'great furlong' which are described in title deeds of 1697 as lately taken from the common fields. Coomefield (Combe field) in the hollow east of Colstrove was also a common field.

There are some 'lands' or strips on a farm at Rockall End, with the grass baulks still remaining, on the left as one goes from Greenwood Cottages to Woodlands pit.

Then, secondly, in addition to the arable fields, there were the 'Lot meadows': land set apart for hay, and divided into strips. These were apportioned year by year by lot to the different farms. There was formerly a meadow near Flint Hall belonging to Chisbridge farm, which may be a survival of a 'lot meadow.' And since the proper name of the meadow¹ in front of the Rectory is 'Burgh Croft' this may have been allotted at one time to one of the farms at Burgh.

Thirdly there were the 'commons,' land that had been cleared from the forest, but not brought under cultivation in the 'fields.' They were of greater extent than they are to-day, and consisted in part of valuable pasturage for stock, and in part of rough land.

Lastly, there were the 'woods and wastes,' wood and moorland, hillside and marshes, which were open to all the parish.

¹ The name Dean or Dene, strictly speaking, belongs only to the flat part containing the old School, etc., and the Island.

This system of farming became impossible in the days of improved agriculture, which began in the 17th century. Under the old plan a third of the arable land lay fallow every third year; whereas, under the new method, turnips and clover were planted in rotation with corn; and the yield of the land was very much increased in consequence. Cattle could no longer be turned loose on the stubbles after harvest, or the green crops would have been destroyed, so the fields came to be divided up and enclosed; and part of the common land was enclosed too, all of which tended much to the improvement of farming, but not altogether to the advantage of the poorer parishioners.

Thus in picturing the conditions of the parish from about two hundred years ago backwards, we must bear in mind this difference. What the actual enclosures¹ were and when they took place, I have not been able to discover.

As, then, we try to picture to ourselves the outward features of the parish in olden times, we must in imagination enlarge the woods and the commons and waste lands, and do away with many of the hedgerows and fences. The roads, too, would present a very different appearance from what they do to-day. We should rather describe them as muddy grass tracks than roads. Wheeled vehicles were few; they got on as best they

¹Among the title-deeds of Colstrope, there is a document dated 1697 in which enclosures are referred to as being recent at that date. Thus 'Westcroft' (adjoining fields alongside of the Skirmett road now belonging to Mr. David Williams and Mr. Alfred Keene) 'lately enclosed': the same of Long hill (north of Hyde, now Lord Parmoor's).

There is a reference in one of the Registers to the enclosure of Bergemer's pond, near Hogpits, on the ground that someone was drowned in it. Thus it must have been open to both the main road and the Parsonage Coach road.

could, and not infrequently stuck in the ruts or were overturned. The farmer, going to market, preferred to ride on horseback, with his 'gude wife' with her basket of eggs on her arm, sitting behind him 'on pillion.' Goods were carried on pack-horses. There still exists a reminiscence of this, in an archway at the back of what was till recently 'The Royal Oak' Inn at Frieth, under which it is said that the pack-horses stood (with nose-bags, let us hope, full of corn) while their drivers refreshed 'the inner man' within the house. There were still throughout the land the roads that the Romans constructed joining city to city, but nothing else was done in this direction until, in the 18th century, Parliament became impressed with the necessity of doing something to improve the condition of traffic throughout the country. The wise men at first thought that this might be done by regulating the size of cart wheels, or the number of horses harnessed to the wagons: but at last their attention was turned to mending the roads. This was effected by creating 'Turnpike Trusts.' The road from Reading to Hatfield was placed under such a trust. Hence the name of Hatfield occurs on the milestone by Greenlands, where there was also (within the memory of some still living) a tollgate or turnpike, in order that those who used the road might pay for their upkeep and repair.

NOTE. In considering agriculture in former times we may note that chalk was much used for dressing the land. Gipsies used to come round with windlass and donkeys to work it. They sank shafts and brought up the soft chalk from below. After a time these chalk mines were left and the soil sank in. We may see the marks of these in many of the fields. There is a particularly large one between Rotten Row and Huttons farm. This information is due to John White, an old inhabitant of the parish, and latterly sexton at the Parish Church.

CHAPTER III

QUEEN MATILDA AND THE CLARES

WE now come to such history of persons and events connected with Hambleden as we have been able to glean from the records of the past. In the *Domesday Survey* of 1086 it is stated that Hanbledene was given to Queen Matilda together with the other manors (Marlow, etc.) belonging to Earl Algar or his son Britric. It was rated 'at XX hides and XXX lib (i.e., pounds). The Manor contained XX hides, a fishery yielding 1000 eels per annum, a mill and woodland for 700 swine.' On which the eighteenth-century antiquarian, Browne Willis (of Whaddon Hall, Bucks.) remarks, 'A large proportion and æqual all most to any mannour in the county. That the value of it kept it sometime in the possession of the Crown may be well presumed.'

The 'hide'¹ was 'a unit not of area but of assessment.' Thus it varied in extent in different places: but it is said to be equivalent on an average to 120 acres. If this were the case in Hambleden there would be about 2400 acres cultivated, and about 4200 in woods and waste, etc.

William Rufus granted the fiefs that had belonged to Queen Matilda to Robert Fitz-Hamon, in return for

¹ Warde Fowler, *History of Kingham*, pp. 26, 56.

his services against Odo, the Warrior Bishop of Bayeux in Normandy, brother of William I. Fitz-Hamon was a great personage in those days, as may be inferred from a certain document in which he describes himself as 'by the grace of God, Prince of Glamorgan, Earl of Corbill, Baron of Thorigny and Granville, Lord of Gloucester, Bristol, Tewkesbury and Cardiff, Conqueror of Wales, near kinsman of the King, and general of the King's army of France.' His daughter Mabel was married to Robert, son of King Henry I, and brought with her 'the honour'¹ of Gloucester, in consequence of which Robert was created Earl of Gloucester.

The patronage of the living of Hambleden went with the Manor, and thus belonged to the Earldom of Gloucester: but there is no record of the name of any Rector until Ralph Neville. The possessions of the Earldom of Gloucester had come into the hands of King John, who thus became the patron of the benefice of Hambleden. Ralph Neville was an eminent statesman. The King provided his Chancellor's salary (after the evil custom of the times) from the revenues of the Church. Thus he held five other livings besides Hambleden in different parts of the country, together with a prebend (i.e., a canonry) in St. Paul's Cathedral and the Deanery of Lichfield. It is therefore highly probable that his parishioners in Hambleden did not see much of him. Being Chancellor of England he had a residence in London. This was in Chancery Lane, so called from the fact that the Chancellor's house was there. He was made Bishop of Chichester in 1224. John died in 1216; and in 1221 the Earldom of Gloucester passed

¹This term meant a group of manors.

into the hands of the de Clares, Earls of Hertford. It is interesting to note in passing that the two first signatures of Magna Charta (1215) at Runymede, an island on the river near Windsor, were those of Richard de Clare and his son Gilbert, who held the Manor of Hambleden.

There is an interval of forty-five years between the appointment of Ralph Neville to the See of Chichester in 1224 and the entry in the Lincoln Episcopal Register of the next Rector, Laurence de Burgh, 1269, who is there mentioned as the successor of one whose name is not given, but who is described as 'Canon beatæ Mariæ rotundæ, antiquitus vocatæ Pantheon,' a famous Church in Rome, which was originally a temple dedicated to 'all the gods,' but subsequently consecrated as a Christian church; and is now the burial-place of the Kings of Italy. This entry brings to our notice a plan that the Pope devised at this time known as Provisors, by which he claimed the appointment to Canonries and other benefices in England. Thus in 1240 he demanded that the Bishops of Lincoln and Salisbury should reserve 140 benefices for Italian Clerics.¹ Grosteste, one of the most famous of the Bishops of the Church of England, was Bishop of Lincoln at that time (1235-1253) and, though loyal to the Pope, protested vigorously against this monstrous invasion of his rights. We do not know what the fate of Hambleden was during these forty-five years. Dr. Neville may have kept on the living, after he was made Bishop; he died in 1244. There may have been more than one Italian Rector.

¹There was an Italian priest at Sonning (then in the Diocese of Salisbury) in 1222. (Climenson's *Shiplake*, p. 77.)

To return to the Manor. This was granted in 1217 to Millicent, of the family of the de Clares, wife of William de Cantilupe, from Cantelou in Normandy. His brother, the Bishop of Worcester, was a notable person. His son Thomas was even more notable still. He was born in 1218, presumably in the Manor House at Hambleden, and baptized in the font still in use in the Church to-day.¹ He became a great personage, both as Chancellor of Oxford University and Chancellor of England, and was made Bishop of Hereford in 1275. He died in 1282 at Orvieto while on a journey to Rome. His name is of further interest, for he was the last Englishman to be canonized at Rome before the breach in the Church's unity in the reign of Henry VIII. There is a window in Credenhill Church near Hereford containing ancient glass depicting side by side the two English saints of the name of Thomas, Becket of Canterbury and Cantilupe of Hereford. This fortunately escaped destruction in the time of Henry VIII. He bequeathed his heart after the fashion of those days to his friend Edmund, Earl of Cornwall:² the Earls of Cornwall were related to the de Clares. Edmund's father, Richard (brother of King Henry III) married Gilbert de Clare's widow in Fawley Church, after Gilbert's death in 1230. This Edmund was the patron of Hambleden in 1295, when he appointed Richard de Waltham in succession to Laurence de Burgh in 1269. Edmund built a chapel at Hambleden

¹Hence the second figure from the left on the Triptych in the Chapel intended to represent him.

²Edmund, Earl of Cornwall, and Gilbert de Clare managed the affairs of the kingdom during the prolonged absence of Edward I on the Eighth Crusade.

in 1296, in memory of Gilbert de Clare, presumably his mother's first husband, or possibly the second of that name better known as 'the Red Earl' who died in 1295.

This may have been a Chantry Chapel in the North Transept of the Church. It doubtless contained relics of St. Thomas de Cantilupe, whose bones were not interred in the beautiful shrine in Hereford Cathedral till 1297. The Chapel appears to be that which, in 1579, under the name of 'late free chapel called More Chapel,' was granted to Edward Tomlinson and Anthony Page. Acts of Parliament had been passed in 1545 'for the dissolution of Chantries, hospitals and free chapels.' There was some land called Greys in the tenure of Thomas Grey that was granted in 1537 to Bisham Abbey; but after the dissolution of the Abbey it was given to Thomas More¹ (of Medmenham) 'groom of the cellars to the King.' It looks as if he became the possessor of the endowments of this Chantry as well.² The name Grey suggests Grey's Lane from Pheasant's Hill to Rockall End.

The last of the de Clares, also Gilbert (the third of that name) was killed at the battle of Bannockburn in 1314; and his estates were divided among his three sisters. Hambleden went to Eleanor, wife of Bartholomew de Badlesmere, the third of that name. He got into trouble with the King, Edward II, and was deprived

¹Thomas Moor of Hambleden, one of the thirty-seven Catholic and Protestant M.P.'s who withdrew from the House of Commons in the reign of Mary rather than sanction her persecuting policy. (W. A. Summers, *Hist. of Congreg. Church in Berks, S. Oxon and S. Bucks.*)

²B.W. notes that in old wills mention is made of 'St. Catherine's Chapel.' See also *V.C.H. Bucks III*, p. 53.

of his manor, which the King bestowed upon Hugh le Despenser (of Medmenham): but, later on, it again reverted to Badlesmere.

In connection with Hugh le Despenser we get a glimpse of one of the curious customs of old times, or of the way in which a gentleman was able to replenish his empty purse. He had a yearly fair at Marlow in Whit-Week, at Hambleden on the Feast of St. Bartholomew. The King granted him (June 10, 1325) the privilege of extending these fairs for three days each. This was probably a Wool Fair, for in this district wool was the principal produce.

CHAPTER IV

THE SCROPEs

THROUGH the failure of male heirs, Hambleden passed by marriage into the hands of a Yorkshireman, Sir John Tiptoft; and again for the same cause, to the Scropes of Bolton, in Yorkshire.

The passage of the Manor from the Clares to the Scropes is recorded in heraldry on a shield on the north wall of the tower, on which are the arms of Scrope quartering Tiptoft, Badlesmere, Clare, Scrope of Masham, and Neville; Badlesmere married the heiress of Clare, Tiptoft that of Badlesmere, and Scrope that of Tiptoft. The succession of Scrope to the estate throws a light (and not a very pleasant one) upon some of the ways of great men in olden times. Sir Richard Scrope of Bolton was Lord Treasurer of England (1367)¹ and thus obtained wardship of the four daughters of Robert, son of Sir John Tiptoft. Sir Richard married the eldest, Millicent, who was but six years old when her parents died, to his second son, Roger; and another, Margaret, to Stephen, his third son. On the Scrope brass in the Church may be seen their coat of arms with the golden band across it: this is the 'Bend d'or,' the subject of a famous law suit between Sir Richard Scrope and Sir Robert Grosvenor, Chancellor of England.

¹D.N.B.

The Scropes held the Manor for something like three hundred years, from the middle of the fourteenth to the middle of the seventeenth century. During this time they had the appointment of nineteen Rectors. But there is no record of any of these living at Hambleden until Ralph became Rector, March 24, 1489. He was at the same time Prebendary of Aylesbury in Lincoln Cathedral, and Archdeacon of Northumberland. He is commemorated on a small brass, which was originally on a large gravestone, with the words :

‘Of your Charite pray for the soule of Maister Rauffe Scrope, sumtyme parson of this Church, which decessed the 2nd day of Marche in the yere of our Lord mcxvi (1516) whose soule God pardon.’

His younger brother Robert died and was buried at Hambleden in 1500. The brass commemorating him and his wife Katherine may be seen on an oak slab in the north transept.

Sir John, the eldest brother of Ralph and Robert, was the head of the family. His coat of arms used to be in a window of the old Manor house (now part of the present Rectory). The Manor appears to have been made over to his second son, John, of Spenithorne, from whom the Scropes of Danby in Yorkshire are descended. He (about 1545) and his wife Phillis (1576) were buried at Hambleden. It was his second son, Raphe, whose monument is on the south side of the tower. Three younger sons, John, Robert and Adrian, were also buried at Hambleden. There are several entries in the Register of the Christening and Burial of sons and daughters of this Adrian. His name also ap-

pears in connection with that of Robert D'Oyley, Knight, as purchasing some property from John Rockholl, in 1576, for £40, possibly for one of the charities.

Adrian, of Wormsley, who signed King Charles' death warrant (together with Robert Deane of Colstrove) was his grandson. Wormsley came into the possession of the Fanes by the marriage of Anne, this Adrian's daughter.

The latest monument of the Scropes is that of

'George, sonne of Adrian Scroope, Esq., who departed this lyfe the 9 day of February 1614.'

The Manor had by this time come back into the hands of the elder branch, the Scropes of Bolton, in the person of Emanuell, who was created Earl of Sunderland in 1627. It was he who built the present Manor House in 1603.

The Pit House at Remenham was purchased for the benefit of the poor of Hambleden in 1634 for £100; £40 having been left by the Earl of Sunderland, £40 by his mother, Lady Philadelpha Scrope, and £20 by John Bond (d. 1614). The original trustees were John Doyley, Esq.; John Domielawe, Clarke (i.e., Rector); William Huntley, gent.; Robert Doyley the younger, gent.; George Deane (who gave a Bell to the Church); John Lane, Thos. Dinham, John Rockall and two other, yeomen.

The Earl of Sunderland's character does not appear in a very favourable light. The following letter from James Howell to his brother seems to imply that James Howell had provided a loan for the Earl, and in return had received the right of patronage of the living of

Hambleden, by the sale of which he expected to get compensation. Happily, thanks to the progress of public opinion and to the efforts of the Church Assembly, we may hope to see the scandal of the sale of 'the cure of souls' removed very shortly.

'To my Brother, Dr. Howell, at Jesus Colledg in Oxon.

'My Lord President of the North hath lately made me Patron of a living hard by Henly, call'd Hambleton, it is worth five hundred pounds a year *communibus annis* (i.e., on an average), and the now Incumbent Dr. Pilkington is very aged, valetudinary and corpulent. My Lord by legal instrument hath transmitted the next Advowson to me for satisfaction of some arrerages. Dr. Domelaw and two or three more have been with me about it: but I always intended to make the first proffer to you. Therefore I pray, think of it: a sum of money must be had, but you shall be at no trouble for that if you will only secure it (and desire one more who I know will do it for you) and it shall appear unto you that you have it upon far better terms than any other. It is as finely situated as any rectory can be, for it is about the midway 'twixt Oxford and London, it lies upon the Thames and the Glebe-land House is very large and fair and not dilapidated: so that considering all things, it is as good as some Bishopricks. I know his Majesty (Charles I) is gracious unto you, and you may well expect some preferment that way, but such livings as these are not to be had everywhere. I rest your loving brother,
'Lond. 21 June, 1628.'

J.H.

[Liber Famelicus 35. Letter 15.]

Dr. Pilkington died in 1631. According to a magazine entitled *The Topographer* for October, 1789,

‘His interment was attended with so violent a tempest of thunder and lightning, as not only frightened the people assembled on that occasion, but forced the spade out of the clerk’s hand.’

Dr. Howell declined the offer of the living and Dr. Domelaw was appointed. He is commemorated by a plain brass¹ on the floor near the Tower. His initials, I.D., and his coat of arms, and that of Scrope, were formerly in the great window of the hall of the Rectory.

From the Parish Register we learn that on

‘June 8, 1640, John Domelaw, D.D., and Parson of Hambleton was buried, and about Candlemas afterwards George Roberts took possession of the Church and Parsonage.’

He was presented to the living by John Scrope, Esq., of Spenithorne.

This was the last appointment made by a Scrope. The Manor with the Advowson passed to Earl Rivers who married a daughter of the Earl of Sunderland.

We have now come to the unhappy time of the Civil War, but before touching on the connection of Hambleton with this, we must leave the Manor House and the Scropes and pay some attention to another important family connected at that time with Greenlands and Yewden, namely the D’Oyleys.

¹Originally at the foot of the step in the middle of the Chancel:

‘Johannes Domelaw S.T.D. Hujus Ecclesiæ quondam Rector, qua precando et predicando qua vivendo et moriendo reddidit 5 Junii A.D. 1640. Ætatis suæ 49 Rectoratis 9.’

CHAPTER V

THE D'OYLEYS

THE first arrival of this old Norman family into the parish seems to have been in 1354 when Thomas D'Oyley of Pishill purchased the Manor of Yewden. It was not till 1480 that John, then head of the family, acquired Greenlands from Sir W. Stonor,¹ and made it the principal seat on the Manor of Yewden. John died in 1492, and was buried at Hurley. On his monument in Hurley Church he is described as a 'famose souldier in France.'

We are reminded by the inscription on the monument in our Church that the original member of this family, who came over with William the Conqueror and was enriched with extensive lands, was the founder of Oxford Castle, and also of the Abbeys of Osney (at Oxford) and Missenden.² It is a curious coincidence

¹See the Stonor Letters, ii. 50. D'Oyleys are mentioned under the years 1240, 1344, 1478. John's name occurs in Sir Wm. Stonor's directions for the christening of his son:

'To lede the chyld my brother Tomes, my brother Rokys. To bere the salt Thomas Lyne. To bere the basun Jon Doyley, etc.'

²Robert d'Oili, to whom the Custody of Oxford was given by William the Conqueror, erected the Castle Mound, and in all probability the Tower, in 1071: and in 1074 founded the Church of St. George within the Castle. The Abbey of Osney was built by his nephew of the same name. This second Robert D'Oili endowed several other monasteries, Eynsham in particular: but not Missenden. (See D'Oyley Bayley's *History of the D'Oyleys*.)

that John (the second of that name) was appointed one of the Commissioners by King Henry VIII, for taking the surrender of St. Frideswide's College in Oxford, which Cardinal Wolsey had founded on the site of St. Frideswide's Abbey out of the funds obtained by the dissolution of that and Osney Abbey. It may be noted in passing that the Diocese of Oxford was founded in 1542 co-terminous with the County, being taken from the vast Diocese of Lincoln, which originally covered the same ground as the Saxon kingdom of Mercia. Osney Abbey Church was the original Cathedral, but this was pulled down in 1546, and the Bishop's 'stool' or 'throne' was placed in the Church of St. Fridewide's Abbey which was soon to be transformed into the House or College of Christ Church. The Bishop of Oxford was not burdened with the care of the Counties of Berks and Bucks until 1837 and 1847 respectively.

Robert D'Oyley,¹ the son of the above-mentioned John, died at Oxford at the Assizes in 1577 from a pestilence that broke out from the insanitary condition of the gaol. Three hundred persons died in the City and two hundred elsewhere in consequence. It is recorded in the City Annals as the 'Black Assizes.'

Robert's widow married again (1) Sir Henry Neville, (2) Sir William Periam. Her home was at Greenlands. Thus it was not unnatural that she should be interested in Henley as well as in Hambleden. She founded at Henley in 1609 a School for educating twenty boys,

¹Queen Elizabeth was on the throne from 1558-1603. She is said to have stayed at Yewden Manor on one or more of her progresses. One of her Maids of Honour was married to a D'Oyley. The Rector, William Day, S.T.P. (1575-1595), was also Dean of Windsor and Provost of Eton, and therefore was within the Royal circle. He was made Bishop of Winchester in 1595.

'the sons of poor persons.' The School was conducted in the lower room of the picturesque building in the Churchyard at Henley, known as the Chantry. This was alienated from the Church for many years and was in the possession of the adjacent Hotel. Happily it has recently been recovered and serves for a Parish Hall and a Vestry room. Lady Elizabeth's interest in education, which is supposed to be due to the influence of William Laud¹ was further shown by her gift to Balliol College, Oxford, of lands in Hambleden and Prince's Risborough for the endowment of a Fellowship and two Scholarships. The land at Hambleden was a farm at Burgh, which the College sold in 1896 to Mr. C. A. Scott Murray. There was a farm at Burgh belonging to William Leynthal,² father of Wm. Leynthal of Henley (who became the Speaker of the Long Parliament.) He (the father) sold it to 'Robert Scrope, Esq., and Robert Saunders, gent., of Hambleden, with 100 acres of land in the villages, parishes or hamlets of Hambleden and Medenham.' Whether this was the same farm that Lady Elizabeth Periam gave to Balliol, I do not know. There were two, if not three, farms at Burgh, formerly.

A beautiful alabaster monument, with full-sized figure, commemorates her in Henley Parish Church. Browne Willis reports that a portrait of her formerly hung on the south wall of our Church. He also notes an interesting fact in reference to the Henley monument that 'the Tomb being defaced in the Rebellion was re-

¹Fellow of St. John's College, Oxford; President in 1610; Archbishop of Canterbury 1633-45. He was born and brought up in Reading.

²There was a John Lenthall buried at Hambleden, July 30, 1581.

paired in 1711 at the charge of Richard Jennings, Master Carpenter of St. Paul's Cathedral, who had received his education at Henley School by her charity.'

It is recorded in the Churchwardens' Book of Lady Elizabeth Periam :

'Sumtime wife of Mr. Robert Doyle Knight, late of Greenland in this parish,' that 'she gave 20*li.* to poore inhabytants ther. And also gave a faire carpet to the Communion table with a pulpet cloath and Quishion to the Church, and the sayde 20*li.* was given and distributed among the poore after her decease who dyed the 3 of May, 1621, and lyeth buried at Henley. Also she gave two dyaper table cloathes for the Communion table.'

After Lady Periam's death Greenlands came into the possession of her first husband's brother, John, the father of Sir Cope D'Oyley (of the monument). Sir Cope married Martha Quarles of Romford, sister to Francis Quarles (1624-1665), one of the most popular of Puritan poets. His book of *Emblems* is said to have been in every religious household. We can safely conjecture that he was the author of the inscription of the monument,¹ which we here transcribe in full.

'To the memory of that Noble Knight, Sir Cope D'Oyley, Late Deputy Lieutenant of ye County of Oxon and Justice of Oyer and Terminer, Heyre of the Antient family of the Doyleys in Oxfordshire, Founder of Oseney and Missenden² and ye Castle of Oxford, who put on immortality ye 11th of August, 1633.

¹Originally in the Chapel on the north side of Chancel over the family vault, B.W.

²See p.24 note 2.

'To the memory of that grate example of undistayned virtue Martha, wife to ye said Sir Cope D'Oyley. Eldest daughter of James Quarles of Romford in Essex, Esq., who received the Crowne of Glory in the yeare of Grace, 1618.

'Who lived together in inviolated bands of holy wedlock twenty-two years, and multiplied themselves into five sonnes and five daughters, viz.: John, James, Robert, Charles, Francis; Martha, Mary, Dorotheie, Elizabeth, and Joanna.'

Ask not me who's buried here,
Goe ask ye commons, ask ye shere,
Goe ask ye Church; they'll tell ye who
As well as blubber'd eyes can doe.
Goe ask ye Heraulds, ask ye poore,
Thine eares shall heare enough to ask no more.
Then if thine eye bedewe this sacred urne
Each drop a pearle will turne,
T'adorne his Tombe, or if thou canst not vent
Thou bring'st more marble to his monument.

Wouldst thou reader draw to life
The perfect copy of a wife;
Read on and then redeeme from shame
That lost that honorable name.
This dust was once in spirit a Jael,
Rebecca in grace, in heart an Abigail,
In works a Dorcas, to ye Church a Hanna,
And to her spouse Susanna,
Prudently simple, providently wary,
To the world a Martha and to heav'n a Mary.

The following, which is the last paragraph of White-locke's *Liber Famelicus*, gives a glimpse in real life of two of the D'Oyleys whose effigies are familiar on the D'Oyley monument and of Parson Dumbelow or Dowlaw.

'Upon the feast day of St. John the Evangelist, December 27, 1631, the Chappell in my house in



THE D'OYLEY MONUMENT

Falley Court,¹ in the Countye of Bucks and dioces of Lincoln, was, in a most reverend manner, consecrated by the lord bishop of Lincoln, John Williams, who would not ease himself by doing it by commission to a "so good a friend" as it pleased him to esteem me, but came from London on St. Steeven's day of purpose to do it. Thear wear present Robert Wright, lord bishop of Bristoll; myself; Richard Harrison; John Borlace; Miles Hubberd and Cope Doyley, knights; Francis Winnebanck, clerk of the siknet, Bulstrode Whitelocke, Borlace, Cope Doyley, suns and heirs to Knightes;—Symons of Pyrton, Richard Okely, Knightlye Duffield, esquiers; John King, Some, Canons of Windsor and doctors in divinity; James Marsh, Web., doctors in divinity; William War, archdeacon of Leicester, the bishop of Lincoln's chaplein that preached;—Banes, parson of Greyes; William Kitson, parson of Fawlye; White, vicar of Wargrave; Canon, vicar of Hurley; Dumbelow, parson of Hambleden; Barnard, vicar of Medmenham; withe divers others, clerks and laymen. The bishop did, in the chappell, collate to mr. War the prebend of Leaghton, in the Churche of Lincoln, voyd by the deathe of dr. Theodore Price.'

Dr. John Williams also stayed at Fawley in 1621 when he was Bishop Elect of Lincoln. B. Whitelocke records that they drove the next day to Woodstock (he notes that it was Bartholomews [Aug. 24] day in September!). They visited the ruin of the Church of Dorchester, 'the ancient see of the bishoprick (of Lincoln).'

¹He purchased the Fawley Court estate in 1616 of Sir Wm. Alford of Meux in Yorkshire for £9,000.

There attended him 'Sir Wm. Borlese and Mr. Cope Doylye.'

Whitelocke also mentions Dr. William Laud (who, later as Archbishop of Canterbury, took the opposite side in politics and suffered the same fate as the King) as 'my ancient friend and colleague.'

Sir Cope D'Oyley died in 1633 and was succeeded by John, his eldest son. John's first two children, Dorothy and Robert, were baptized in Hambleden in 1630 and 1632, but the rest of his family at Stadhampton; from which it would appear that he did not live at Greenlands but at Chiselhampton, which adjoins Stadhampton. Holcombe, a name which occurs on a brass in the Church, is a tithing in the neighbouring parish of Newington, and was the home of another branch of this family. The inscription on the brass is as follows:

'Here lyeth the bodyes of Robt. Doyley, the youngest sonne of William Doyley of Holcombe in the county of Oxon, gent., and of Anne his wife, who had issue two sonnes and 6 daughters. Ye sayde Robert deceased October 18, 1617, and the sayde Anne deceased ye XI of April, 1639.'

They were both buried at Hambleden. It is recorded in the Churchwardens' Book that (this) 'Robert Doylye, gent., then of Collmanstrop, within this parishe gave the two books of Martirs to this parishe', i.e., Foxe's *Book of Martyrs*.¹

It was John's misfortune to have to give up Greenlands in consequence of the losses incurred by the siege

¹Mistress Cottesmore [wife of (1) Sir Wm. Cottesmore of Brightwell Baldwin; (2) Thomas Doily of Hambleden] figures in Vol. II, p. 194.

during the Civil War. He sold it to Bulstrode Whitelocke in 1651. In Whitelocke's Diary (*Liber Famelicus*, p. 70) we read that:

'After the Battle of Newbury, Sept. 19, 1643, the Lords and Commons took order to stop the passes between London and Oxford to prevent the King's Intelligence, and supplies of money and ammunition, whereof they understood he was in great want.'

Henley Bridge was one of these passes of considerable importance; and the garrison of Greenlands was at hand to guard it.

The Siege of Greenland House is thus described by Whitelocke:

'In May, 1644, the Earl of Essex, Lord General, whose forces were quartered at Henley, reconnoitred Greenland House, and certified the Parliament that it was very prejudicial to the cause, but unsafe for him to make an attack upon it without a reinforcement of troops; and Major-General Skippon approaching the works, had his horse shot under him. In June, the House of Lords sent a message to the Commons, desiring that a Regiment of Foot, at the least, might be sent to join the forces then before Greenland House, to batter it from the opposite side of the Thames; but the King being again at Oxford, the siege was discontinued until the arrival of Major-General Brown, with additional forces, the better to ensure its reduction; and the Major-General, having planted batteries on the opposite bank of the Thames battered the house, and sent for some petards and

two more pieces of ordnance; so that in the month of July the besiegers had nearly destroyed the house; but a party being sent from Oxford and Wallingford to the relief of the besieged, the Parliamentary forces at that time being but few in number, drew off to Henley. However, the King's forces brought but little relief, only carrying away in safety twenty-nine women, with some plunder; and so returning, the besiegers renewed the attack; and, in a few days, Major-General Brown, with his whole Brigade, having joined the assailants, the Governor of Greenland Colonel Hawkins, demanded a parley, and surrendered the house to Major-General Brown, upon the following conditions: (1) That the house and fort of Greenland, with all the ammunition, ordnance, and provision therein, be delivered up to Major-General Brown, in their present condition. (2) That all officers shall quietly march forth of the said house, with their swords and horses; the common soldiers and cannoneers with their arms and colours, swords, pikes and musquets. (3) That the Major-General afford them a convoy of horse to Nettlebed, to return in six hours, without molestation to the forces so convoyed. (4) That the Major-General shall provide for the said troops two teams and carts to remove their baggage, and necessary convoy for their escort to Wallingford, to be immediately returned. (5) That all prisoners taken on either side be forth discharged.'

'They are said to have left in the house five pieces of ordnance, thirty barrels of gunpowder, great store of bullet and match, a good quantity of cheese, bis-

cuit, fish, malt, flour, beer, oats, peas, and great plenty of household stuff.'

The house stood on the river-bank; many cannon balls have been dug out of the ground and may still be seen on the premises.

The present house was built partly by Mr. Darby Coventry early in the nineteenth century; partly by his successor, Mr. Edw. Marjoribanks (see memorial in south transept of the Church) and by Mr. W. H. Smith in 1871.

Of Sir Cope D'Oyley's other sons, Robert purchased the Manor of Turville and built Turville Court in 1635, and Charles fought in the battle of Naseby.

The D'Oyleys¹ of Greenlands 'multiplied themselves'; there were some at Parmoor, others at Skirmett as well as at Turville.

Timothy D'Oyley was the first to live at Parmoor. It was conveyed to him in 1603 by Richard Saunders, father of John, whose daughter became Timothy's wife in 1610. A brass on the wall near the Tower shows John Saunders² with his two wives (p. 84).

The last of the D'Oyleys in this parish was John of Parmoor, who was buried in the family vault in 1806, 'the last male descendant from Robert the third son of Sir Cope and Lady D'Oyley, whose remains are also deposited in this vault.'

¹The name occurs in the Parish Register about fifty times from 1571 to 1806. It is mostly spelt Doly.

²Probably the person mentioned in the Churchwardens' Book as 'John Sanders the Ellder, late of little P. mur within the p. ishe who' (after the custom of the time) 'gave five pounds to the poorest people in Hambleden, the which according to his will and appointment was distributed and given after his decease.'

Frieth was conveyed to a John D'Oyley in 1548 under the name of 'the Frith.' A century earlier it went by the name of 'Oliver's fee' or fief. The name 'Oliver's mead' appears in the 18th century.

The D'Oyleys also occupied the How or Howe from 1545 till the end of the first half of the seventeenth century, this farm being thus united with Yewden Manor. Then it came into the possession of the Deanes, apparently by marriage. John Deane¹ also inherited Poynets. Thus the Howe and Poynets were held together till the end of the nineteenth century, when the Howe was absorbed in the Greenlands estate, and Poynetts was purchased by Mr. A. H. Cocks, F.S.A., formerly of Thames Bank, Marlow.

¹There is a tablet in the north Chancel aisle recording the death of John Deane of the Howe, January 18, 1767, aged nineteen years; also of Elizabeth his wife, March 4, 1773.—B.W.

CHAPTER VI

RECTORS, 1660 TO 1800

AT the end of Chapter IV we noted that Dr. Roberts became Rector in 1640. The inscription on his monument reminds us that he had an unquiet time, owing to the Civil War. It informs us that he was turned out of the Rectory

‘for his Loyalty, but was restored again by the never-to-be-forgotten mercy of His Majesty’s happy return. He died Archdeacon of Winchester and was buried here the 17th March, 1661.’

When he was turned out he went to join the King in Oxford: which probably accounted for the King staying a night in the Manor House, when he fled from Oxford to St. Alban’s, April 28, 1646. It was said that the Squire of Fawley (Bulstrode Whitelocke, a Parliamentarian) played a neighbourly part towards the Squire of Hambleden by carefully looking in the opposite direction on this occasion. Dr. Roberts made an effort to return to Hambleden in 1647, but was compelled to yield to the authority of Parliament. Mr. Goodyer, who is described as a ‘Minister of the Gospel’ in the Register, was intruded into his place.

Dr. Roberts was succeeded by Sebastian Smith, Canon of Peterborough, who was compelled to resign

on the ground of simony. (He died in 1674 and was buried in Christ Church Cathedral, where his monument may be seen in the north aisle.) The King therefore had the next appointment and presented Dr. John Lloyd who had been chaplain to him during his exile in France. Dr. Lloyd's successor was Dr. Francis Gregory.

He¹ was instituted July 9, 1671, on the presentation of Earl Rivers: and held the living for thirty-six years, dying June 22, 1707, at the age of 84. He was born at Woodstock, where he afterwards became head-master of the Grammar School. Being an ardent Royalist he was chosen to preach the Thanksgiving Sermon for the Restoration of King Charles II in St. Mary's, Oxford, on May 27, 1660. The sermon was published under the title of 'David's return from banishment.' He became Chaplain to the King; and, though a graduate of Cambridge, he received the degree of D.D. from Oxford. He was, it will be seen, a fitting successor to Dr. Roberts.

We are informed by the inscription on his monument that he was

'a Cultivator of primitive Piety and Faith; the one by his writings, the other by his example, and that he illustrated both by no mean eloquence: also that he both instructed and nourished the poor and would not suffer them to lack anything that might tend to the salvation of their souls, or their support in this life. Moreover, he left for future rectors a house renewed in every part. The Church he cleaned and

¹D.N.B.

brightened up, for he could not endure dirt and dust in the House of God; and he adorned it with sacred furniture, altar-rails and many other ornaments. He devoted himself so entirely to his pastoral duties, that, though an old man, he never spared his own health.' (See p. 86.)

It is elsewhere recorded that he

'wainscotted the east end of the Chancell, railed in the Communion Table, gave a Scarlet Damask Cloth, and a Silver Flaggon of about nineteen *li.* value, and a velvet cushion.'

The flagon is still in use; the other 'furniture' and 'ornaments' have disappeared.

There are still samples of his eloquence in print, which also illustrate the bitter feeling against the Church of Rome, due as much to political as to religious grounds; such as a sermon entitled 'The triall of Religions, with cautions to members of the Reformed Church,' 1674; and 'The Religious Villain,' a sermon 'preached before the Right Honourable Sir Robert Clayton, Knight, Lord Mayor of London, and the Court of Aldermen upon the Fifth day of November, 1679, being the Anniversary day of Thanksgiving for the Deliverance of our Church and Nation from the Hellish Powder-Treason, at St. Mary-le-Bow Church in London by Francis Gregory, D.D. And Rector of Hambleton in the County of Bucks, and late one of his Majesties' Chaplaines in Ordinary.

'Printed for Sam. Lee and Dan. Major, in Lumbard Street, against the Post House, and at the Hand and

Scepter in Fleet Street, 1679.' And dedicated to Sir Robert Clayton, Kt.

He published also a pamphlet entitled, 'A Modest Plea for the due regulation of the Press.'

One cannot help wondering what the parishioners of 'that little village, wherein the Providence of God hath placed me as Rector; and your Lordship, as Patron,' could have made of these sermons: nor can one be surprised that in St. Mary-le-Bow 'the Preacher' as he states in a Preface, 'had the fate rather to be *seen* than *heard*' in consequence of the noise of 'Catarrhes and Coughs.'

The good Doctor's tender side is shown in the pathetic language of the exquisite Latin inscriptions on the tablet in memory of his son, and his wife. (See page 85.)

Sir Robert Clayton,¹ the son of a small farmer in Northamptonshire, began his career in London as apprentice to Robert Abbot, the elder, Scrivener (i.e., notary) who left him a large sum of money. After Abbot's death he carried on the business in partnership with John Morris, his fellow-apprentice. On Morris's death in 1682, without issue, Clayton inherited his estates; and was a very wealthy man, and a commanding figure in the City of London, being Lord Mayor 1679-80. He lent £30,000 to King William III, of whom he was an ardent supporter. Although he is described as Patron of the Living of Hambleden and purchaser of the Manor,² he does not seem to have lived here, but at Marden and at Bletchingley in Surrey, which he represented in Parliament. He left his property at Hamble-

¹D.N.B.

²V.C.H.

den to his nephew William, son of William who probably lived at the Manor House. On a slab in the north transept one Robert Abbot is described as late Lord 'of this Mannor.' This was the eldest son of the Robert Abbot¹ to whom Clayton was apprenticed; he married a niece of John Morris; and was cousin to Sir R. Clayton; so that probably Hambleden was purchased by the Abbot money, which eventually came into the hands of Sir R. Clayton.

Arthur Charlett² succeeded Dr. Gregory in 1707. He was presented to the Living by John Wallis of Nettlebed, who had purchased the presentation for one turn.

Dr. Charlett was appointed Master of University College, Oxford, in 1692: and is described as 'a familiar figure of the Oxford of his day under King William III.' There is a letter of his in the Bodleian Library, giving an account of his friend Anthony Wood, the historian of Oxford, to whom he ministered on his deathbed. He was a scholar and patron of learning, and took great interest in printing. It is said that he was given to gossip: and that thus he earned the title of 'Gazetteer or Oxford Intelligencer.' There is what appears to be a slight reminiscence of him in the Rectory, namely, a brass lock on one of the bedroom doors marked with the letters A.C. He died at Oxford in 1722 and was buried in his College Chapel.

It was in his time—1718—that the red-brick and flint Tower was built at the west end of the Church in place of the original Norman Tower which stood in the centre of the Church, and was taken down in 1707.

¹ P. 88.

² D.N.B.

It was also about this time that Mr. William Clayton, brother to Sir Robert, 'gave an Handsome Gallery which is built between the Church and Chancell' (i.e., where the tower formerly stood). 'Over it are placed the arms of King Charles I.'

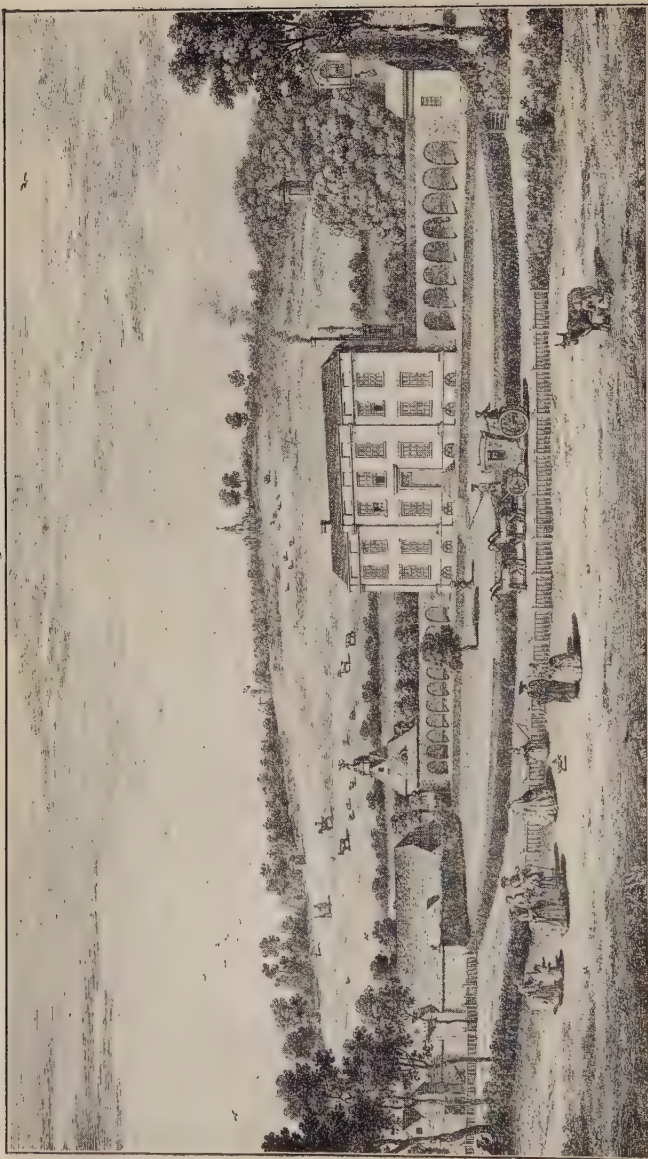
'On the east side of the gallery, this Inscription: within this Chancell lyeth the Body of Mrs. Martha Clayton who dyed the 19th day of Jan^y. in the 17 year of Her Age 1691. Here also lyeth Her Brother Mr. Peter Clayton who dyed at the age of 18 on the 6 of June 1701 being Heir to his uncle Mr. Peter Clayton of London, gentleman.

'In memory of whom their kind Father, Mr. William Clayton erected this gallery as a monument of his tender love to His deceased children and gave it to this parish as an ornament to this Church and a great convenience to them who meet herein for the worship and honour of God 1704.' (Browne Willis.)¹

At the same time, according to an inscription, 'the Church was repaired at the cost of the Parish. David Jones and James Taylor, Churchwardens.'

Dr. Charlett was succeeded by Dr. Scawen Kenrick, 1721, whose sister was married to the Squire, Sir William Clayton. He left his mark on the Rectory, the Churchyard, and the Registers. It was he, apparently, who got well-bound books for this purpose and copied into them some of the older Registers. At the end he gives a plan of the Rectory and some notes about the Church. The writing is beautifully clear, a great con-

¹His monument is on the west wall of the Church.



The South West Prospect of the Paragon of Hambleton, Bucks. 1752.

trast to some of the earlier styles. In the Churchyard there is the handsome Mausoleum covering the family vault of the Kenricks. The western front of the Rectory House was built by him in 1725. He fitted it on at the South Corner to the former house, the old Manor House of the Scropes. There is a print showing the 'West aspect of Hambleden Parsonage' dated 1756, three years after Dr. Kenrick's death. In this there are shown colonnades extending from the house north and south, which were, perhaps, of clipped yews: there was also a summer-house on the slope on the south, where there is still a level spot. The ground, where at present are the tennis court and stables, was then occupied by the Tithe barn and farm buildings. The picture may have been ideal rather than real, for there are various ornamental details, which do not now exist, including a castle with flag flying and a church spire on the top of the hill behind! perhaps intended to show the proximity of Windsor. The Rector in college cap and gown, and ladies in crinolines, are disporting themselves in the meadow in front of the house and a coach and four is rolling along 'the coach road,' as it is still called. There was formerly a gate near Featherbed Lane and the road was kept up by the Rector and the Squire. It led to the old entrance to the Manor House.

Dr. Kenrick died May 2, 1753, in the sixty-first year of his age, and was buried in the family Mausoleum. He is described on this as 'Minister and Rector of this parish.' His wife Hannah, daughter of John Gibbons, Esq., of the Island of Barbados, died in the thirty-fourth year of her age in 1739. Their sole daughter, Hannah, died April 8, 1752, aged nineteen.

Dr. Kenrick was succeeded by Thomas Amyand (1753-1760). He became also Rector of Fawley in 1758: and resigned Hambleden in 1760. He died and was buried at Fawley in 1762. Thomas Berners followed him at Hambleden and remained as Rector for forty-two years. His grave was discovered when the sanctuary pavement was altered (1926) at the south-west corner of the altar.

The Rector was assisted by the Rev. Robert Bunce, B.A., who (according to a tablet on the floor of the Sacristy) 'faithfully discharged the duties of Curate of this Parish where he constantly resided during the space of 33 years. He died Aug. 25, 1798, in his 60th year much regretted.'

There is nothing of general parochial interest to record during the latter half of the eighteenth century. The Claytons were still at the Manor. The Darby-Coventrys owned Greenlands. It had come to them from John Greene who is commemorated on a marble tablet on the west wall of the north transept. His daughter and heiress, Mary, was married to Thomas Coventry ('a Turkey merchant'). Judith, the issue of this marriage, was married to James Hawkins of Mill End (i.e., Yewden). Richard Darby of Henley married Elizabeth, daughter of James and Judith Hawkins, and their son born in 1782 took the additional name of Coventry, under the will of his great-grandfather. There are two slate slabs on the floor opposite the main door commemorating members of this family; also one of Thomas Perry (1724) buried here by his niece, Gratia Anna Maria Coventrye, who was herself buried in 1724. We may suppose that the name of 'Perry's

spring' at Frieth has some connection with him or his family. They probably owned land about that spot. There is also a slate slab near these with the name 'Elizabeth Hall, niece of Thomas Perry (of Turville) buried here.'

CHAPTER VII

HENRY COLBORNE RIDLEY

SOON after the death of Sir Robert Clayton (the second of that name) the Manor was purchased by Robert Scott of Danesfield. His son, also Robert, died without issue: and the estate came to his nephew, Charles Scott-Murray.

The Manor of Hambleden remained in this family until 1923, when Major Frank Scott-Murray, the great grandson of Charles, sold it to Viscount Hambleden. (The history of the Scott-Murray family may be read in Plaisted's *Medmenham*.)

The patronage of the Living was, now, for the first time, permanently separated from the Manor. It was purchased by Baron Colborne of Bath for his son-in-law, Henry Colborne Ridley, third son of Sir Matthew White Ridley, a member of a well-known Northumberland family. As he was not old enough to be 'instituted' to the Rectory, when it became vacant through the death of Mr. Berners in 1802, an uncle of his, Henry Ridley, prebendary of Gloucester, held it for a short time; but resigned it on being presented to the more valuable living of Whippingham in the Isle of Wight. Mr. William Corne¹ then undertook the charge of the

¹Probably Mr. Ridley's contemporary at Christ Church, Oxford, of which he was afterwards Censor; he was buried in the Cathedral, where a monumental inscription may be seen in the north aisle.

parish until Henry Colborne Ridley was old enough to become Rector (1803). Though it would be considered in these more enlightened times a scandal that a young, inexperienced priest of twenty-five years of age should be appointed to an important office like the 'Cure of souls' of such a parish as Hambleden, or indeed of any parish; yet it may be said that both Henry Colborne Ridley, and his son, William Henry, who also was only twenty-five years of age when he became Rector, justified their appointment. Hambleden was certainly fortunate in being served by two such faithful and gifted parish priests for the greater part of the nineteenth century. They were both very remarkable men.

It is generally supposed (not without reason) that Church life was somewhat stagnant in the early years of the nineteenth century. We may be glad, therefore, to think that Hambleden was an exception to the rule. We can form some idea of the Rector's zeal and energy from a pamphlet that he published in 1828 entitled *Parochial Duties, practically illustrated* (see Appendix E) as well as from a series of letters, that have happily been preserved, which he wrote to his lady-love, Mary Farrer, in the year 1808. We insert here some extracts from the letters which will both throw light on the Rector's character, and give glimpses of some of the parishioners in those days.

March 26, 1808: 'My walk to-day on Pheasant's Hill. A most violent storm of snow attacked me on its summit and at intervals indulged (? deluged) me. A long train of visits, which I was forced to make, etc., etc., kept me on my legs from two till six, when as usual I returned to my solitary meal. When I con-

sider this sort of life which I now have led for five years, and think how totally different it is to what I before had passed, I wonder to find it so little irksome, but habit will reconcile us to any arrangement. 'Tis true that now I would much prefer society. . . .'

April 12: 'I was called away this morning by a tempting sky and a long list of visits which I was forced to make. . . . My walk was indeed delightful, and my frequent rests prevent any great fatigue. This usual employment has afforded me the greatest satisfaction for five years, and I have found a degree of society in my humble parishioners, far more agreeable to my taste than all the complimentary friendship of a fashionable world. 'Tis true that in low life, as well as in high, ingratitude will be found, but surely the examples in the former would bear very little comparison with those of the latter, and in addition, to the one your presence is most acceptable and, you certainly may hope, beneficial, to the other it is often neither. In point of variety I think also my neighbours have the advantage. Their ideas are so different from those of an educated mind, that they will frequently amuse on account of their simplicity, and certainly with them what you advance is attended to. Whereas in a London assembly there seems now to me to be an apathy and absence in persons you converse with almost insupportable. I am often told that I am without society, and I cannot but think the assertion is founded in error when I call to mind the hundreds with whom I converse every day.

'We breakfast at nine and I employ myself till two in reading and writing.

'I sit now constantly in my little study [the room with the bow window on the south side of the house, in the old part] having my books and all around me, and not expecting a single visitor morning or evening.'

March 26: 'The medicine-chest must be moved, as it is rather too powerful (on account of smell). Of late it has been very frequently applied to for two or three patients, who when given over by ye Apothecary are generally consigned to my care, whose sufferings I rather strive to palliate than hope to remove.'

April 5: 'I continued to take three or four hours' exercise with my hoe and saw, so as to subdue my restless spirit. The Garden and Greenhouse were a little encumbered with my presence.'

April 28: 'About two I shall take a stroll till five; but having visited nearly the whole of my Parish this week I shall probably confine myself to where Lady Eldon (i.e., his sister Henrietta¹) would recommend me my own grounds.

'Meazles all in full force in the Workhouse² and at Hatchman's Corner. I am going to finish my visits to the Village to-day, Pheasant's Hill and Rockell End, and to-morrow perhaps take Fawley and Henley.

¹This relationship accounts for the entry in the Parish Register, July 2, 1808: 'John Scott, only son of the late Honble. John Scott [eldest son of John, Baron Lord Eldon and Elizabeth his wife] and Henrietta Elizabeth his wife [only daughter of the second Sir Matthew White Ridley, Bart.] born Dec. 10, 1805, privately baptized in the parish of St. Mary Lebone, London, Dec. 21, 1805. Presumably he was at this time received into the Church. This child became Earl of Eldon in succession to his grandfather.

²The Workhouse was in the south-west corner of the village. The name survives in 'the Workhouse yard.'

'My *Monday visitors* are ascending and descending the stairs. I have already had a considerable number on Justice Business, etc., nor have they yet concluded.

'The Collector of the Rates for the repairs of the Church has just been with me and I see Mr. Eastmead¹ charged 7½d. towards its maintenance. The interview and conversation on the subject will be ridiculous and I expect that he will rate me to the support of his Chapel.

'I found Skirmett and the neighbourhood yesterday in great alarm at a mad dog that had passed through. He had bit nothing but a cow, and they expect it was shot.'

'We got home our last load of Tythe to-day (except a trifle). Most wretched crops at Shogmore. All weeds and disorder.'

September 30, 1817: 'We finish our harvest to-day and I have our supper on Thursday. None of the farmers (save Mr. Allen) have finished, and there is abundance of Barley and Oats abroad, but we have a sweet day and the glass is rising.'

CHURCH SERVICES, ETC.

'The Lent Lectures proceed well. On Sunday next one on Confirmation, and the two following on the Sacrament. To the practice of this latter duty I found on my coming to Hambleden very few inclined, and even now I have been but little successful in introducing a more regular attendance. The lower

¹Mr. Eastmead was the first minister at Pheasants' Hill. The Chapel was opened September 22, 1807, services having been carried on previously for a year and a half in a private building.

orders in Society feel doubts and apprehensions much sooner than the higher, though I am very apt to think that generally speaking they have less cause.'

April 5: 'The snow of Sunday prevented me from having either a full Church or School on Sunday. I have hopes of enlarging the latter to 150 during the Summer months. It is with great pleasure I find the parents universally grateful for the instructions; and numbers, who never entered Church before, now come to see and hear children who are certainly more civilized and better understand their respective duties. On next Sunday (Palm Sunday) Catechism Lectures conclude preparatory to evening sermons, and Betty has orders to make 6 large plumb cakes by Easter Sunday when I am in the habit of always giving some amongst them.'

April 14: 'We had an overflowing Church this morning.'

Monday: 'The week preceeding Easter. A beautiful day; such a day gave me a very full congregation and School and a very long service was got through tolerably. In the evening (3 p.m.) Church was very full and catechism was concluded; dined at 5 and strolled after.'

THE SCHOOL.

March, 1808: 'Rockall has been with me fidgetting about the new School, which is about to be begun or at least the materials are nearly collected. The Children expect a little *palace* and I have much difficulty in preventing the *Architect* from exceeding my plan. It will be one large, airy room, *where you are to*

have a *chair* and to teach, preach, scold and encourage.'

March: 'The School building is not yet begun as I had expected. I have discovered another small room in the first School capable of holding twenty little children and have had it prepared against next Sunday, which being *Plumb-cake Sunday* is sure to be well attended.'

April 11: 'The School building begins to-day.'

March 26: 'Old Jane (the Schoolmistress) has recovered.'

LACE.

March 26, 1808: '*The Lace trade* goes on tolerably brisk.'

April 26: '*The Scollope Laces* are all on the Pillows at present. I suppose the Fashion will last for a few months, but not longer. Some of them are certainly handsome, though I do not think generally.'

Another letter: 'Will you tell her (Cecilia) in answer to her queries that I beg she would let the man have all the Lace she has got (if it pleases) at ten per cent. below what is marked, not picking, but that as for sending him £100 worth I have it not to send and that I could not again get it made at the prices already marked. The Lace trade is much better, and as a proof of it, I have scarcely any brought to the door.' He mentions *Strawplaiting* also as an industry carried on in Hambleton.

TRAVEL.

(In March.): 'I trotted on my *everlasting* supporters to Marlow to-day through wind and snow, and

after three hours' employment (? on the magistrates' bench) returned tolerably stout. Indeed, though the day was disagreeable, yet it suited a pedestrian who does not disapprove of cold wind when he can walk a lamplighter pace.'

Easter Eve: 'I shall come in my gig to Maidenhead and from thence in a chaise to London.'

There is also mention of 'the Henley Coach' and 'the Oxford Coach.'¹

September 30, 1817: 'The rapidity with which the coach travels is almost terrific, but it is wonderfully convenient, and I am sure that you would prefer it to a hack chaise' [apparently from Cheltenham where Fanny (? his sister) was taking 'the waters'].

PERSONS, ETC., MENTIONED.

'*Mr. Harris* and self sung a Psalm or two and were sufficiently pleased with two or three old friends on the organ' (? barrel-organ.) *Mr. H.* was living at Turville. He assisted him frequently in the Church Services.

Mr. Brudenell lived at the Manor House; he was the sixth Earl of Cardigan: but always mentioned as *Mr. Brudenell*. 'She (the wife) is indeed a sweet woman, possessing a temper, both mild and engaging. He has his failings but some good qualities.'

Their son *James Thomas* was born at Hambleden October 16, 1797. He succeeded to the earldom and £40,000 a year in 1837. In 1854 he led the famous

¹*Mr. Deane* of Colstrove supplied the horses for this coach between Stokenchurch and Holtspur (near Beaconsfield). The horses were stabled at Colstrove, and the postboys lived over the stables.

charge at Balaclava and died in 1868 at the family seat, Deene Park, Northamptonshire.

'I dined yesterday with the *Coventrys*' (at Greenlands).

'The *Hinds* of Yewden Manor were expected to-day by the servants, but Mr. Howman had not heard of their intention. The *Hinds* I hear come to Mill End soon after Easter. I am confident that you will like her: and his singularities you will forgive for the sake of his sincerity.'

February, 1808: 'By the way of connubial happiness I had a peep at Parmore this day where I called en passant. *Mrs. Deane* with a significant grin inquired after you, and though she complained of the weather which confined her and her Bargain to the house, yet seemed a perfect example of domestic joy. I do, indeed, live in hope that we may not find inclement seasons so very irksome as I apprehend them to be there. He was gone to market, but I did not meet him on my return from Frieth, where I had been sent for by old Rockall whom they apprehended to be at her last. . . . The road was so bad that I was under the necessity of riding, which in this cold weather I always avoid. It was with great difficulty that my horse was enabled to pass the drifted snow which has seldom been equalled in this neighbourhood.'

April 8: 'To-morrow Mary Munday starts for Parmore. I already hear that she dreads entering on the service and, indeed, I do not wonder at it. *Mrs. Deane* professes scarcely ever to meet with a good servant and declares that a two-year's servitude is as much as can be borne by either party.

'I called on old Mr. Deane whom I found as well as I wished and much better than others desired. He is a strange creature, but as honest as odd. And honesty and uprightness ought to reconcile us to all the foibles of old age or the eccentricity of the young.'

April 12: 'After all, my Farmers have chosen to have their Easter Dinner on Monday in lieu of Tuesday, and would fain have me attend. Had it been otherwise I would have sacrificed an evening to gratify them, but, as it is, I have declined and have requested one of them to take my place and enter in my name as *Churchwarden*. As it is a place of *great consequence* and where very great abilities are wanting I have chosen, in compliment to you, your Parmore friend, and he has been obliging enough to accept the office. The old gentleman has disappointed them by getting over his attack of danger.'

'*Miss Nixon* has just brought me a beautiful nose-gay, dalias, roses, etc., etc. It really is too handsome for me alone.'

In the same letter he refers to 'poor *Mr. Scott's* funeral.' This was Robert Scott, the purchaser of the Danesfield property, including Hambleden. He was succeeded by his nephew, Charles Scott-Murray, who married Augusta Elizabeth, daughter of John Nixon and widow of John Buller of Trenant Park. They came to live in Hambleden House in 1815.

She gave the east window in the Church in memory of her Mother, Anna Susanne Nixon, obit. April 12, 1821, and is herself commemorated in the large win-

dow in the south transept, erected by her daughter. These Scott-Murrays were members of the Church of England. It was Charles Robert, the son of Charles and Augusta Scott Murray who left her for Rome at the time of Newman's secession.

Miss Murray (the daughter referred to above) took great interest in the children in the parish and their education. There is still living at least one person whom she sent to Wantage for further training, especially for domestic service, where the well-known Vicar, William J. Butler, had lately started the Sisterhood to help with this and other organizations. She also left a sum of money to bring in £40 a year towards the stipend of a Second Assistant Curate for Hambleden; though, unfortunately, it only brings in about £33 now. A correspondent¹ writes

'I remember hearing of Miss Murray's Lace School, where my Mother and Aunt, Miss F. H. Ridley, her sister, taught the girls reading and writing in the intervals they were allowed from their pillows.'

We have no further letters or papers to throw light upon the Rector's life at Hambleden, except² a 'Sketch

¹Miss Alice Bradford.

²From a Memorandum by Rev. H. C. Ridley 'that may be of use to Richard or my successor at Hambleden' (date 1814). A note is added in 1831: 'much altered since.'

'CHURCH DUTY is one Sermon from the last Sunday in October to Easter Day, then two. I have lately preached two throughout the year. On the first Sunday in Lent and following Sundays the children are catechized and I have read a short Lecture.

'The sacrament has been generally administered six times a year, Christmas, Easter, Whit-Sunday, first Sunday in Lent, and two Sundays between Whit-Sunday and Christmas so as to divide the period well.'

According to the Visitation Register of Bishop Gibson from 1705-1723,

of a concluding letter to a succeeding Minister over a Congregation,' dated July 16, 1813, when he was very ill and expected that his end was rapidly approaching.

In this he counsels his successor to have patience with the aged, whose

'habits have become rooted, and their prejudices riveted. It is to the young that I would more particularly direct your attention. I hope and believe that both the Weekly and Sunday School are *tolerably* regulated. The expense you will find not very considerable and the satisfaction infinite.'

From this and the pamphlet on Parochial duties it will be inferred that while he did not by any means neglect the older members of his flock, his great hope and interest lay in the young. He evidently had great sympathy with his older parishioners, particularly the cottagers. Witness his plans for helping, without pauperizing them, and his cottage meetings. In winter he sent his waggon round with firewood for sale at a low price, and on the following day would go with bell in one hand and Bible in the other and gather the people together for instruction and prayer (his legs in rough weather wrapped, as the legend relates, in green baize 'puttees').

There was, of course, no Church at Frieth or Skirmett. The children attended Sunday School and Church at Hambleden. A woman still (1926) living at Frieth has told me that she (and I suppose others too) spent

three churches in Buckinghamshire are mentioned, and only three, as having a Celebration of Holy Communion as often as once a month; which were Buckingham, Hambleden and Newport Pagnel.

the day at Hambleden, taking their bread and cheese for dinner, and that the voluntary Teachers, two ladies living at Goddards' Farm, did the same.

There are one or two 'legends' that I have heard of him. The first is, I believe, on the authority of James Lailey, who held the office of Churchwarden for many years. On one Saturday afternoon the Royal Buckhounds were following a stag up the valley; and it took refuge in the Rector's cowhouse. It was shut in and kept there over Sunday. The Rector found, at the morning Sunday School, that his class of boys were so excited about the stag that they would not attend to his instructions. So he marched them up to the farmyard to satisfy their curiosity. The story goes that he gave each one in turn a look at the animal, and sent him along, 'Now you have seen the stag, you can go back and do your lesson.' There seems to be an idea that 'The Stag and Huntsman' owes its title to this occasion, having previously borne the humbler name of 'The Dog and Badger'!

This from an old man at Burgh (named Newell). He once asked me, 'Do you know, Sir, how to lay a ghostie?' I had to confess my ignorance. 'Well then, Sir, it takes thirteen ministers to lay a ghostie; and one of them is sure to die within a twelve-month. There was Mrs. Hinds at Yewden: she could not sleep o' nights, because her husband's ghostie used to bear down on her bedroom door every night. So she got Mr. Ridley to lay the ghostie. He got the other twelve ministers to come and they laid him in the pond in the meadow in front of Greenlands (Bath pond).' And 'Did any of the thirteen die within the twelve-month?' 'Yes, sure enough, Mr. Ridley, he died.'

An old woman in another part of the parish gave a different story to account for Mr. Ridley's death at a comparatively early age. 'There was,' she said, 'a great fever that attacked the people, and Mr. Ridley, he went and lived up at Lane End; and the Almighty was very displeased at him for leaving his parish: so when he came back, he caught it and died.'

Mr. Ridley wrote a letter to his parishioners in the autumn of 1831 in reference to this fever. It begins as follows:

'Whilst daily expecting the approach of the awful Pestilence which has destroyed so many people, and whilst taking precautions against, and preparing remedies for it, I would earnestly entreat you to acknowledge the Hand of a justly offended God in it, and direct your thoughts to *Him*, who alone can stop its progress, or give effect to the remedies.'

This appeal is enforced by a string of texts from Holy Scripture, such as Ezekiel xviii. 23, 31, 32, Isaiah lv. 6, 7; Lamentations iii. 40, 41; v. 21, and several verses from the Psalms.

Mr. Ridley no doubt went to Lane End for the sake of his family that they might enjoy the bracing air on the beautiful commons. His residence at Lane End had a practical result, in the building of a Church, and ultimately in the formation of the Parish of Lane End. He was so much moved by the thought that the people there were without Church, or Clergyman, or School; that 'he laboured at great personal cost to provide the inhabitants with some religious teaching.' (See *Hamble-den Magazine*, March, 1877.)

A Church was built at the expense of J. M. Elwes, Esq., of Bolter End. Mr. Ridley died before the building was completed. The work was carried on by his son-in-law and successor at Hambleden, Rev. W. M. K. Bradford.

NOTE—Lane End was made a 'Consolidated chapelry' and a district was defined on February 5, 1867, to include parts of Hambleden and Fingest, West Wycombe as well as Marlow in which the Church was situated. The Church was re-built in 1877, the foundation-stone being laid by Mrs. W. H. Ridley (in a thunderstorm) and the Church was consecrated August 1, 1878, by Dr. Mackarness, Bishop of Oxford. The Rector of Hambleden is *ex-officio* patron of Lane End, in consequence of the fact that the parish owes its origin to the Rev. H. C. Ridley. It may interest Lane End people to know that there was in existence at Skirmett a few years ago a 'china' ornament said to represent the original Chapel at Lane End. Cf. pp. 67 and 87.

CHAPTER VIII

WILLIAM HENRY RIDLEY

AT the time of Henry Colborne Ridley's death, his eldest son, William Henry, was only sixteen years of age. As there was apparently no doubt about his succeeding to the Rectory, as soon as he was ordained priest, Mrs. Ridley and the family remained in the Rectory House, while Mr. Bradford, who married the late Rector's daughter, lived at 'The Cottage,' which a former assistant Curate, the Rev. Robert Bunce, is said to have built.

William Henry inherited the zeal and energy of his father, and followed in his steps in the pains that he took to instruct his flock, old and young. As Henry Colborne had, we may say, the force of the 'Evangelical' wave behind him, so William Henry's mind was influenced by the 'Oxford Movement,' which took shape from a sermon preached in the University pulpit at St. Mary's, Oxford, on July 14, 1833, by John Keble. He was a Student (or Scholar) of Christ Church, during the years immediately following this. He took his degree in 1838 and was ordained Deacon in 1839 and Priest in the following year, when he became Rector.

The following extracts from an 'In Memoriam'

pamphlet, which was circulated in the parish after his death, will give some idea of the manner of man he was.

‘He was truly a pattern parish priest, zealously, prayerfully and systematically doing his great Master’s work. He visited the whole parish, taking care that all the people knew him and saw him from time to time; he kept a careful list of houses, and knew the number of children in each. During winter (as is now happily the case in many parishes) every evening except Saturday was occupied with night schools, choir practice, cottage lectures, and services. He was most particular in keeping appointments with rich and poor alike, at whatever cost to himself. This was in strict agreement with his systematic mode of life, which enabled him not only to get through an immense amount of work, but to reserve time for standard and modern literature and for the enjoyment of society, for he was a great reader, and took a keen interest in politics, history, philosophy and science.

‘Every morning of his life he rose at six a.m. until the hand of sickness and ill-health was laid upon him; and he spent the time before breakfast in prayer and in reading and study of the Bible. He had a remarkable knowledge of Holy Scripture, and could repeat accurately many of the Epistles from beginning to end, besides large portions of the Prophets and Gospels. During his last long and trying illness, when his deafness increased so much that he was deprived of the comfort and refreshment of human voices, and when he could no longer read, he still found consolation in the services of the Church, and according to the long habit of his life, repeated daily (by heart)

the whole of the Morning and Evening Prayer. He believed very strongly in the duty and practice of intercessory prayer, and besides praying for his own household, he mentioned daily, by full name, each of his Godchildren, even after they were grown up, and once a week he similarly prayed for each household in the parish, which he divided so as to have one portion for each day of the week.

‘He had an intense love for children, and they for him. He was very fond of teaching and would go at least three days in the week to the School and give instruction in all subjects, religious and secular.’ ‘We must not omit to mention,’ wrote a former Curate, ‘with what diligence he prepared Candidates for Confirmation. Few who have attended his classes will altogether forget his simple and earnest teaching during the three months he gave to their preparation. The stirring words of his farewell address which was always delivered in Church on the eve of, or on the Sunday before, the Confirmation day, must have made a lasting impression on many hearts; so unspeakably solemn, yet full of encouragement to persevere were these parting words.’ The actual words were (as I have been told) ‘never, never, never give up.’

In illustration of Mr. Ridley’s earnestness, one may add that the old Clerk, Edmund Falkner, used to tell how during Lent he was in the habit of sleeping downstairs in the pantry, in order that the shepherd, on going to his work at 4 a.m., might wake him, so that he might have additional time for his devotions. It was also re-

marked how his study carpet was worn where he used to kneel for his prayers.

He was appointed Rural Dean of Wycombe in 1859, and Hon. Canon of Christ Church in 1871. He entered into his rest, after a ministry of forty-two years in Hambleden, on February 23, 1882, much beloved and lamented.

In a sermon preached on the Sunday after the funeral, being the first Sunday in Lent, the Ven. J. Leslie Randall, Archdeacon of Buckingham (and later, Bishop of Reading), described him as :

‘a loyal Churchman to the very core; he had entire faith in the Church’s mission, entire faith in the power and in the will of her great Head.’ ‘Looking at his life and work, I say that it would be hard to find a better and a truer example of a loyal English Churchman. His is, in fact, just such a character as can be so trained in the English Church as, I believe, it cannot be trained elsewhere: a character firm, sober, well-restrained, well-balanced, showing great zeal and great discretion, great tenderness and great firmness, great humility and great courage, great versatility and great strength.’

The notices of Canon Ridley quoted above are the testimony from the clerical side. The following paragraph, from a local paper, corroborates this from the point of view of the laity. It was sent to me in 1903 by an old gentleman living in Maidenhead, who said that he spent a week-end in 1853 at a farm in Hambleden parish: and speaks of the Rector as ‘a well-known high churchman.’

‘After several years of indefatigable labour amongst his parishioners, the Rev. W. H. Ridley’s health began to decline, so that he was obliged to give up his work and seek the restoration of his health. Towards the end of August, 1857, himself, with Mrs. Ridley¹ and family, left Hambleton for North Britain, and, having in part recovered his health, on Thursday last, he again appeared among his people. The day of his return being made known to his parishioners, preparations were made to give him a hearty welcome. On the Wednesday before the appointed day, were to be seen Mrs. and Miss Scott-Murray, and Miss Nixon, from the Manor House, with her gardener, carpenter, and workmen, raising and decorating triumphal arches—one at the entrance of the village, and another at the entrance of the Rectory premises, decorated with evergreens, flowers, and with banners; the men clearing the roads, etc.; and on the morn of the auspicious day, were to be seen in the village, the school children from Frieth, with many other of the residents of that hamlet, and also their minister, the Rev. James Pooley, who was strenuous in his exertions to make a festival-day, Mrs. Deane, from Colstrope,² and Mr. and Mrs. Piercy, from Rotten-row. A large flag was flying on the tower; and from the windows throughout the village, and on both sides of the road leading by Mrs. Scott-Murray’s lawn to the Rectory, were flags and banners flying in every direction. At the entrance of the Rectory House the servants had

¹Mrs. W. H. Ridley was a daughter of Dr. Charles Sumner, Bishop of Winchester (1827-1869) whose brother John was Archbishop of Canterbury. The late Bishop of Gloucester, Dr. Edgar Sumner Gibson, was her nephew. Consequently he spent a considerable time of his youth at Hambleton Rectory, and was known to the old clerk as ‘Master Edgar.’ It was his Uncle’s wish that he should be ordained to Hambleton, but he clung to Wells.

²In the Tithe Map, 1840, Little Colstrope House and farm was described as the property of Benjamin Disraeli. His father had bought it for him, that he might be qualified to stand for Parliament. However, he purchased Hughenden in 1853: and then sold Colstrope to Mr. Thomas Deane, the owner of the greater Colstrope. It was eventually made over to his younger son, Arthur, who built the house now known as Hatchman’s and settled there on his retirement from the service of the East India Company. To him the parish is indebted for the more ornamental trees in the hedge along the roadside.

put up an arch of welcome. On the arrival of the carriage at the first arch, the driver was requested to stop and take out the horse, and a rope, kindly lent by Mr. Barker—whom, we are sorry to say, could not be there—was fastened to the carriage, and a number of men quickly drew the carriage to the middle of the village, where Mr. Weal, the minister's churchwarden, mounted on a platform, read an appropriate address prepared for the purpose, which was kindly responded to by Mr. Ridley; after which the school children sung some verses composed by Mr. and Mrs. Crook, the school-master and mistress; this done, the men, with Herculean strength, drew the carriage up the hill to the front of the Rectory, where they gave them many hearty cheers of welcome, and the children sung some more verses from the above composers.'

The reference to the School-master in the account of the welcome to the Rector after his illness, gives occasion to mention the name of his successor, well remembered by many of the older parishioners, both as 'Master' and also as Parish Clerk for thirty-two years, Edmund Falkner, who is commemorated in the Church by a bookcase with Prayer-and-Hymn-books and a tablet. He was born in one of 'the Church Cottages,' which existed till the middle of last century against the churchyard wall, where the War Memorial now stands. They belonged (not to the Church but) to the Squire, and were (according to tradition) of a very poor description: the ground floor was merely chalk. The Rector took a special interest in him as a boy, and sent him to a school at Harrow Weald, founded and carried on by the Rev. E. Monro, the author of *Sacred Allegories*. The idea seems to have been that the boys should be taught what are called 'practical' matters, as well as 'book-learning.' He told me that he was sent off to School in a two-

wheeled trap, with his luggage, and a little pig! for pig-keeping was allowed and encouraged in the school premises.

In due course he and his wife (Emma Atkins) became master and mistress of the School. She was born at 'Hatchman's,' which we may note was on the opposite side of the road to the present house known by that name.

If W. H. Ridley did not follow exactly the same methods of parochial work as his father, his plans were made with much the same purpose: to help his parishioners in all that would conduce to their welfare whether in body or soul. If he saw any of the circumstances of their lives to be conducive to evil, he did his best to counteract, or change them. Thus he instituted Hambleton Fair as a means of withdrawing them from the unwholesome attractions of Henley Fair. With a like intention he started the Flower Show which lasted till the War (1914). The Reading Room in the Infant School on winter evenings, which has grown into the present Institute, was another means for enabling the young men to enjoy wholesome recreation. In order to encourage thrift, he took pains to promote the South Bucks Friendly Society, then in its infancy. He made, we may suppose, some changes in the services at the Church, giving more opportunities for Holy Communion, and improving the musical part of the services. For this he had the organ built, under the superintendence of Prebendary Havergal of Hereford, father of the well-known hymn writer, Francis Ridley Havergal, his own Godchild.

The Harvest Festival, with the feature that Hamble-

den prides itself upon, the procession of the farm-hands bringing their sheaves with them (Psalm 126, 7) was his conception. He laid great stress upon the due observance of Ascension Day, as a great Festival, on a level with Christmas and Easter. The *Hambleden Magazine* in the sixties and seventies records year by year a celebration of Holy Communion at 5 a.m. as well as at 10.30 a.m.; and there were never less than twenty persons present at each hour.

His energy has further left its mark by several buildings which owe their existence to him. The Church and School and Parsonage House at Frieth, and the little building at Skirmett, which served at first as School and Church, are outward and visible marks of his ministry. The beginnings of the Church at Frieth may be gathered from a letter written by the Rev. Frederick Menzies, who came as a College friend to help the young Rector in his work, living first at Skirmett and afterwards at Lower Parmoor. He acted at the same time as Curate at Ackhampstead Chapel (in the Moor farm) for Dr. Dean, the Vicar of Lewknor. The Moor farm was a part of Lewknor parish, eight miles off. Mr. Menzies¹ described this district as then almost heathen, many of the people being unbaptized.

¹Canon Menzies told the writer an amusing tale suggestive of church ways when the 'Oxford Movement' was being first brought to bear on Church life in country places. Mr. Ridley's father-in-law, Dr. Sumner, Bishop of Winchester, was staying at the Rectory. The Rector, by way of entertaining him, was taking him down to the river to see some boatraces on the Henley course. Mr. Menzies was with them. When they reached the river, Mr. Ridley explained to the Bishop that he must now return to read Prayers (Evensong) in the Church, and added that he would leave Fred (i.e., Menzies) to accompany him. The Bishop did not understand. He, apparently, was not aware of the rule at the beginning of the Prayer Book about Morning and Evening Prayer being said in every parish Church daily throughout the year, and

'A clerk, whom I much esteemed, came all the way to meet me on Sundays for the one service held in the old Chapel, to which there was no road whatever. Tradition said that the Chapel was built (I think in the fourteenth century) by the monks of Kenilworth for the use of their swineherds who came with their swine to fatten on the acorns¹ in the beech forests at certain seasons. It had no architectural interest, nor were there any graves found within or without.

'It is astonishing to me to think of the changes and vast improvements in Parish work, since those old days, when we had to go to Amersham for Bishop's Visitation in the days of Bishop Kaye (of Lincoln) and for Confirmation to Marlow, where the whole service was most unedifying.'

The Baptismal Register (1786-1848, containing 236 Baptisms) of Ackhampstead Chapel, is now in the Church of St. Mary le Moor, at Cadmore End, which was built about this time (consecrated in 1851) to provide for the spiritual needs of the parishioners of Lewknor Uphill: (it includes also a portion of Fingest and Stokenchurch). The Moor Farm was placed in the Ecclesiastical parish of Hambleden, when the parish of Lane End was constituted, and a portion of Hambleden Parish, bounded by the Fingest and Lane End roads, placed in Lane End. The cottage at the corner of Ackhampstead Wood had formerly the unique privilege of remonstrated: 'Prayers! what do you want with prayers at this time of day?' He insisted that, if it must be so, Fred should go back and read Prayers, while William accompanied him.

¹'Acorn,' meant originally fruit of the unenclosed land, natural produce of the forest, mast of oak, beech, etc. akin to 'acre.'—*New Engl. Dict.*

being in two counties, Oxford and Bucks, and three parishes, Hambleden, Lewknor and Fingest. In the days when the bounds were beaten a boy was passed through the oven!

The Church (of St. John the Evangelist) at Frieth was consecrated on June 2, 1848. The south aisle was added in 1872. The beautiful little window at the west end of the aisle was given in memory of Mr. Ridley. Like the window adjoining and the two on the north side, it is the work of the well-known artist, Mr. Kempe, as is also the reredos and panelling at the east end. The rest of the panelling and choir-stalls and pulpit and faldstool, are memorial gifts and were produced at 'The Chair shop' across the road (Messrs. West and Collier). They also erected the Lych Gate to commemorate Canon Ridley.

In connection with the building of 'Frieth Chapel,' to give it its legal title, it may be of interest to record the report of 'old inhabitants' that 'gift days' were arranged among the farmers, when they carted the materials for the building free of charge. The flints used were taken from the Rectory; these were available when Mr. Ridley pulled down the eastern portion of the old Manor House.

Formerly the school at Frieth was carried on by Mrs. West in a cottage on the top of the hill. Mr. Ridley built the present school: and appointed Mrs. West's son, Thomas, as Master, and also as Organist. It was the Rector's habit to spend one day in each week at Frieth. He used to have lunch with the assistant Curate at the Parsonage House (which he also built), and then teach in the School throughout the afternoon. After tea

he gave 'Tom West' (to use the familiar name by which he was known), instruction and visited the sick and others: then he conducted choir practice, and eventually walked home (at a rapid pace), getting in to his supper about 10.30 p.m.

The parsonage at Frieth is built upon a piece of land which Mr. Ridley purchased: he divided this piece into two portions, the other portion is occupied by Messrs. West and Collier's chair factory, in the starting of which he took great interest. Messrs. West and Collier specialized originally in the manufacture of Church chairs, in which they were encouraged by the Rector and his friend, the Rev. Canon Venables, Vicar of Great Yarmouth. All, or nearly all, our Colonial Cathedrals have been furnished with Frieth chairs, and many of the Cathedrals at home likewise. The firm has had also the privilege of making special chairs for the Bishops who assembled for the Lambeth Conferences. Latterly (especially since the War) they have done a considerable amount of work in carved oak, for War Memorials, etc.: witness the oak panelling in Frieth Church, and in particular that on the west wall, a memorial to two sons of the Rev. F. H. Slocock (the first occupant of Frieth parsonage).

On Canon Ridley's death his son-in-law, Rev. C. M. Wetherall, became Rector. The little Church at Skirmett was built in his time (1886), as the School Chapel that Canon Ridley had built was too small for the congregation. He also purchased the old Nonconformist Chapel (built in 1828) for use as a Parish Hall. After his departure this was purchased by the Rev. G. R. Eyre, assistant Curate of Hambleden, and handed over to Trustees, for the use of the Church in the district.

CHAPTER IX

EMINENT VICTORIAN LAITY

AS our story has grown up around the Parish Church it has been natural that the Clergy should occupy a considerable space. But there have been, and are, laymen whose services to the country at large, as well as to their own parish have shed additional lustre upon Hambleden. Such in particular in the latter part of the nineteenth century were the Right Hon. W. H. Smith, M.P., of Greenlands, and Mr. H. W. Cripps, Q.C., of Parmoor. Mr. Smith is to be remembered as the head of the well-known business of W. H. Smith and Son, and also as the Leader of the House of Commons when Lord Salisbury was Prime Minister. The Church at large will remember him for his great interest in the spiritual needs of Portsmouth at the time when he was First Lord of the Admiralty, and for building the noble Church of St. Mary's, Portsea. The record of his life may be read in the Biography by Sir Herbert Maxwell.

Though his main interests may be said to have lain in a wider sphere, he took a willing and active share in the concerns of the parochial life. He gave the Rector his support in the many institutions by which he endeavoured to promote the welfare of the parishioners. He

undertook the office of Churchwarden, and used to read the Lessons in Church. The building in which the original Reading Room has now its home owes its existence to his generosity to start with. And as this building is used for the meetings of the District Council, as well as for other parish business, it may interest some of our readers to know that the existence of a separate council for the three parishes in this corner of Buckinghamshire, and their connection for Poor Law purposes with Henley rather than Wycombe is due to Mr. Smith. 'The Smith Hospital' in the Fair Mile at Henley, for the treatment of infectious cases in Henley and the neighbourhood, also owes its existence to him.

He was instrumental in making the provision of additional burial ground in what is known as the Cemetery, by Bussett's Wood. He was himself one of the first to be laid to rest there, and the Lych Gate at its entrance was erected to his memory by the parishioners and neighbours.

Mr. H. W. Cripps's line of life was in the Law. He made a special study of the Law of the Church, which is embodied in a book (*The Laws of the Church and Clergy*), a standard work on the subject. It has been brought up to date first by his son, Mr. C. A. Cripps (now Lord Parmoor), and again by his grandson, Mr. Stafford Cripps, together with Mr. A. Lawrence. He was appointed Chancellor of the Diocese by Bishop Mackarness, and retained this office under Bishop Stubbs. He also gave his legal knowledge tempered by his genial common sense to the service of the county, serving as Chairman both of Quarter Sessions and of the first County Council.

Like Mr. Smith in the valley, so he on the hill heartily supported Canon Ridley in his various efforts for the good of the parishioners. He read the Lessons in Frieth Church, and gave his assistance in the enlargement both of School and Church. It was in Mr. Wetherall's time that the Church at Skirmett was built. He took a keen interest in this, which was shown, to start with, by giving the site and a large contribution to the funds, and after it was open, by attending the services and reading the Lessons.

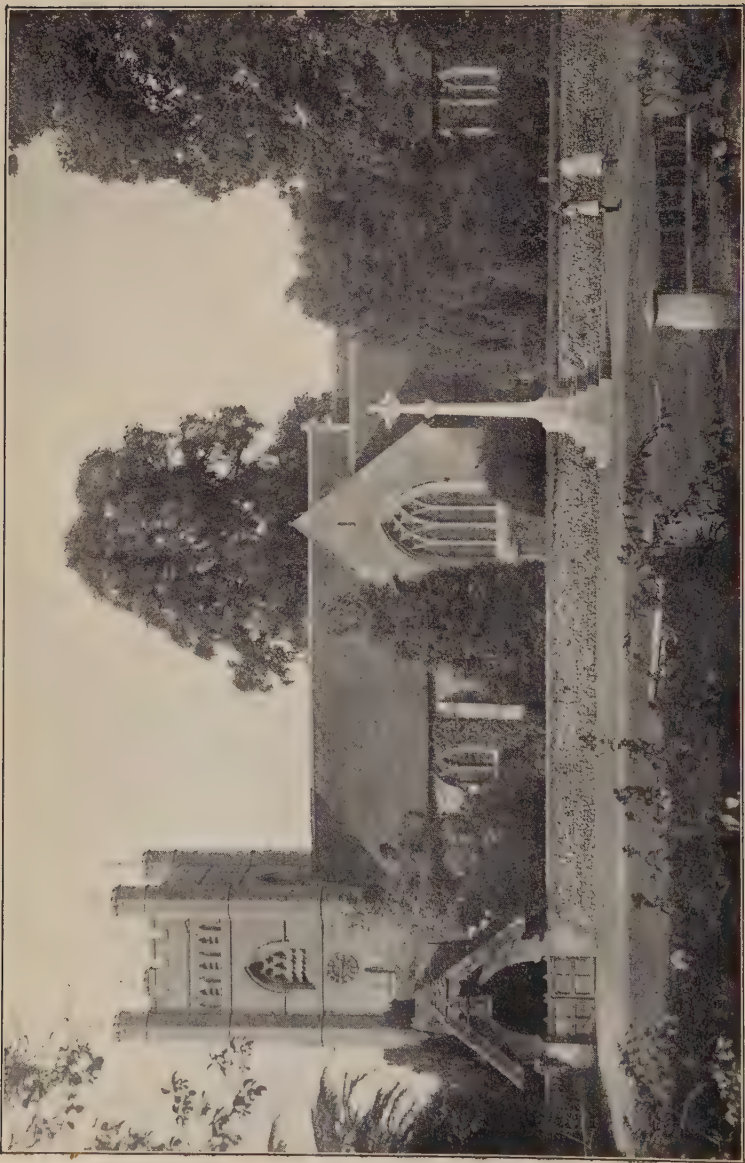
The nineteenth century is the limit of our story. And it might be thought that an account of a person who lived until 1923 was therefore out of place. But Mrs. Henry Grenfell (of Bacres) had lived three score years and ten by the time that the century closed; and had had so much to do with some of the most beneficent activities of Victorian days, and was herself such a remarkable personality that one cannot omit to mention her in the history of Hambleden. She inherited her interest in public affairs from her parents, Mr. Adeane of Babraham, near Cambridge, and Maude his wife, daughter of the first Lord Stanley of Alderley. She took a leading part in the movement to raise the position of women; and to this end assisted in promoting the 'Girls' Public Day Schools Company.' The education given in the Elementary Schools, and the Technical Education classes in the country also occupied her attention. She held decided views on the teaching of Needlework and Dressmaking; and wrote books on these subjects, which were largely used. In our own School at Hambleden, in co-operation with the Schoolmistress, Mrs. Falkner, a great friend of hers, she

evolved a scheme for improving the needlework under the conditions imposed by the Education Authorities. District nursing for the sick poor was another subject to which she devoted much time and thought: and she was one of the Committee appointed to administer the Queen's Jubilee gift of 1888. In later years she assisted in starting the Buckinghamshire County Nursing Committee. At the age of seventy she learnt Braille, and gave many hours up to the end of her life to transcribing books on History, Political Economy and Philosophy for the use of the blind students at the Universities, after the War.

Apart, however, from these good works in behalf of others, she was remarkable by reason of her own personality, an impression of which we will endeavour to give, in the words of one who knew her intimately.

'Mrs. Grenfell was, I think, the most fundamentally sincere person I have known; and this truthfulness was grounded in courage. She was fearless; she was also wise—an inborn quality increased by experience and observation; and she was essentially kind. Her heart matched and balanced her head. She took a large and even detached view of men and events; but if you were in trouble or sorrow, she disclosed a deep and strong tenderness and a sympathy which was finely understanding. . . . She was a great lady of the old school. Her manners were so dignified as to be a little alarming at first, but her charming smile soon broke down any barrier. . . . She kept ahead of all the latest movements in science, literature and politics; her talk was always racy and stimulating. . . . She was the truest and most faithful

of friends. In her later years one was impressed by her increased gentleness; her inherent dignity was softened; kindness radiated from her. Her religion was a very vital thing. She was a noble example of the Virtuous, or Valiant, woman described in the last chapter of the Proverbs of Solomon.'



HAMBLETON CHURCH AND WAR MEMORIAL, 1924

CHAPTER X

THE PARISH CHURCH

THE Parish Church stands as the outward and visible sign of the life that has been lived here. Within its walls all the Scropes and D'Oyleys, etc., and the Rectors who have come before us in the preceding chapters have worshipped. Here, then, let us add a brief description of its principal points of interest.

It was built about A.D. 1140 in the Norman style of architecture and dedicated in the name of St. Mary the Virgin. We may conjecture that, considering the importance of Hambleden Manor at the time of the Norman conquest, a Saxon building existed upon the spot before that date: though, so far as is known, nothing of this remains. The Norman Church was cruciform in shape. It differed from the present building, in that the chancel and transepts were not so large, and the tower was not at the west end, but in the centre over the crossing of nave and transepts. This tower was taken down in 1707, as it was considered likely to fall. It was described, at that date, as 'a broad, embattled tower with a small shaft at top of it.' The font and arch in the north transept are the only visible remains of this Norman Church. It is thought that this arch may have originally been at the west end of the Church. Besides

this, the Church has undergone drastic renovation, both in the fourteenth and in the nineteenth centuries. It is probable that the walls of the nave contain a good deal of the original work, but the windows and string course are considered to be about the date 1340. The west walls of the transepts are probably part of the original Church; but the other walls are later, the transepts having been enlarged both in length and width. In the north transept there were two chapels made side by side. If one of these is the chapel founded by Edmund Earl of Cornwall,¹ it would have been built towards the end of the thirteenth century. The window on the west wall containing 'plate' tracery (the earliest development of window construction) is worthy of notice, and also the chalk in the north wall, visible outside. The flint work of the eastern portion of the north wall of the nave should also be noted as being particularly fine. It may be compared with that on the east end of Henley Parish Church. The chancel was lengthened probably a little later in the fourteenth century, and the south transept enlarged at the same time. The piscina and sedilia in the chancel together with the north and south windows (inside) and the string-course are of chalk, and are attributed to the same date. The carving on the top of the sedilia is particularly striking, though it shows signs of having been touched up in the nineteenth century. The heads of the Christ and the Bishop are most noteworthy. The strange creatures at the ends excited the admiration of an eminent London doctor (who visited the Church about 1900) on account of the skill with which their muscles were treated.

¹ See page 16.

A new tower was built at the west end in 1718, of brick and flint, which may be seen in the frontispiece. There were galleries erected about this time at the west end of the Church in front of the tower, in the south transept, and in front of the chancel arch. The greatest changes, however, were effected in 1858; what they were may be gathered from the 'faculty.' It will be noted that one proposal, viz., the building of a south aisle to the nave was not carried out.

'A faculty to remove and entirely dispense with the two galleries now existent: to re-seat the whole of the Nave and the Transepts, to build a South Aisle to the nave, to remove the ceilings and by such means to lay open the Roofs of the whole of the Fabric; to raise that portion of the Roof which covers the South transept; to open by Arches a small Chapel or Chantry on the North side of the Chancel (called the D'Oyley vault and which contains a handsome monument) to both chancel and the north transept, so as to connect these two by its means; and to erect a small aisle on the South side of the Chancel for a similar object.

'Authorizing you to take and remove or to carefully disturb any Tablets, Tombs, Tombstones, Hatchments, Monuments, Graves, Vaults, Monumental Inscription and other Records of the departed as shall be requisite both within the Church and in the Churchyard. 1858, September 9th.'

The south aisle of the chancel was intended to provide seats for the farm labourers who had formerly occupied the gallery in the south transept. I have been told that the farmers used to stand by the south door of

this transept on a Sunday morning to see their men as they went up to the gallery, and the transept itself was known as the farmers' aisle. The chancel aisle was known as 'the sheepfold.' When smock frocks¹ went out of fashion, the men began to forsake the sheepfold. It was for a time used for the schoolchildren; but when Viscountess Hambleden, widow of the Right Hon. W. H. Smith, M.P., died, it was fitted up as a Lady Chapel by her son and other members of the family for a memorial of her and her husband.

The subjects of the windows are the Annunciation and two notable English women, St. Frideswide, the patron saint of the Cathedral Church in Oxford, and St. Hilda, the founder and abbess of Whitby. Saints of the English Church are also depicted in the triptych, St. Birinus the Apostle of Wessex, and first Bishop of Dorchester, the parent see both of Winchester and Lincoln, and consequently of Oxford; St. Thomas de Cantilupe, who was born in the Manor House and baptized in our Norman font; St. Hugh, the greatest of the Bishops of Lincoln, in which Diocese Buckinghamshire was until 1847; and St. Boniface of Exeter (also of Wessex) the foremost Missionary to North Germany.

Before the alterations in 1858, the pulpit, reading-desk and desk for the Clerk formed one structure,

¹The last man in the parish who wore a smock frock was a shepherd. He was proud of it, and declared that it was a most suitable dress for a working man. It was, indeed, more picturesque than the modern 'Overall.' A remark that he made deserves to be recorded. When his wife died, he was asked what the complaint was that caused her death. He replied that the doctor called it by some name that ended in 'itis.' 'I knows about Inflammation and Mortification from the sheep; but as for these names that end in "itis," I believe that the doctors clap they names on them, on purpose to baffle the likes o' we.'

known as 'a three-decker'; this stood at the entrance to the north transept. Behind it stood the font and in the further corner was a vestry: which was also used as a schoolroom where the Clerk used to instruct a few boys, whose schooling was provided for by the legacies left by Mr. Fairfax, a former Curate, and Mr. Vernell, who lived at Yewden Manor.¹

I have been given to understand that while the Clerk adjourned to 'The Stag and Huntsman' for lunch, the boys were left in the Church; and the reader may imagine the games they played in his absence. In those days the D'Oyley monument was enclosed in a chamber over the D'Oyley vault where the organ now stands. The only way in which the boys could see this interesting monument was by climbing up the walls of the chamber. One of the boys, James Lailey, eventually attained the office of Churchwarden, and made an excellent official for many years, in spite of his youthful pranks. He is commemorated by a brass in the nave.

The following occurs in a letter written by Miss Hind (who had lived in Yewden Manor up till a recent date) to Miss Ridley, a sister of Canon Ridley, dated June 16, 1859:

'My thoughts *often* wander to my dear old home, the *velvet* lawns—the Beech Woods and the brilliant river. . . . I should *not know* Hambleden Church

¹1734 Mr. Vernell of Yewden Manor left a rent charge on land of 30s. p. a. to provide a school master or mistress to teach four poor children to read at the age of six and upwards. The Rector and Churchwardens to appoint the Teacher and nominate the children. This is presumably Augustin Vernell, who died February 1, 1733, aged 85. His grave, with four others of the same name, is in the Churchyard. In 1761 Rev. William Fairfax, Curate, left £100 for a like purpose.

when the great alterations are completed. I hear that one of the fine old Elms in the Churchyard has been taken down—I suppose it was too near the *North* Chancel, as the D'Oyley Vault, I am told, will *now* be designated, in its improved state. The Church will be very handsome, I have no doubt, but I can scarcely *realize* the changes.'

The west gallery was not removed till some time later, when the porch was constructed out of the material.

The TOWER of brick and flint, built in 1718, was encased with stone and flint and given its present appearance in order to complete the renovation as a memorial to Canon Ridley. Some of the original brickwork may be seen in the splays of the windows in the belfry.

The CLOCK, was given by Mr. Raymond Barker, who lived at Bakers for fifty years, and was a well-known figure in public life in the early part of the nineteenth century. It had originally a copper face. This appears to have been exchanged for the present dial at the time of the rebuilding of the tower.

THE BELLS. In a magazine, entitled *The Topographer*, for October, 1789, it is stated that the Church 'has a ring of six tuneable bells, besides the Saints' bell to ring in, on which are some singular inscriptions, which it is to be wished some ingenious draughtsman would communicate.' The 'ingenious draughtsman' appeared about a hundred years later in the person of Mr. Lionel Muirhead of the Cottage. The illustration shews his handiwork, which hangs in the Tower. For further description the reader is referred to Mr. A. H. Cocks' book on the Bells of Buckinghamshire. The Saints or Sanctus bell is either lost, or did not exist. The account

of the parish in *The Topographer* is not altogether correct.

The gift of the second bell is thus recorded in the Churchwardens' book.

'George Deane youngest sunn to his father John Deane of Collmastrop in his life time gave the second Bell at his owne cost and charge to the Church of Hambleden. This Bell was brought into the Church by the sayde George Deane in July 1634.'

The figure on the right seems to state that the cost of the bell was £3.

There is a legend that one of the bells originally hung in Fingest Church Tower: and that a former Rector won it at a game of cards from the Rector of Fingest! Another version of the story is that the Churchwardens of Fingest were rather put to it to get money for the repair of the Church, and that they sold some of the 'furniture' of the Church to the Rector of Hambleden. This perhaps included the bell, and 'Wolsey's bedstead.'¹

¹ p. 88 f.

CHAPTER XI

THE MONUMENTS AND REGISTERS

FEW of the monuments in the Church are in the position in which they were originally placed. Where they were about the year 1700 may be learned from Browne Willis's MS. notes in the Bodleian Library. There are also some rubbings of the Brasses taken in 1805, and preserved in the rooms of the Society of Antiquaries in Burlington House, Strand, London.

The SANDYS tomb on the north wall of the Sanctuary. There is no name on this, but there can be no doubt that it is a memorial of Henry, eldest son of Thomas, second Lord Sandys of the Vyne (near Basingstoke). His widow, Elizabeth, daughter of William, Lord Windsor, married Raffe Scrope, whose monument, now in the tower, was formerly on the chancel wall alongside of this tomb. It has been suggested that it was originally an Easter Sepulchre, and that the lady appropriated it, in order to commemorate her former husband. The winged Ibex was the Sandys crest (the artist has, however, omitted the wings!) and the cross raguled is their coat of arms. The other coat of arms is of Bray. Henry Sandys' mother was Margery, niece and heiress of Sir Reginald Bray, K.G., who designed

Henry VII's Chapel at Westminster and part of St. George's, Windsor, where there is a Bray Chapel existing.

The Inscription in Latin

Libera me de morte æterna

(Deliver me from eternal death).

comes from the old Latin Burial Service.

That in English is as follows:

Nature cryeth on me so sore

I cannot Christ be too fervent

Seth¹ he is gone I have no more

And yet O God I am content.

I believe in the Resurrection of Life

To see you again at the last day

And now farewell Elizabeth my wife

Teach mye children God to obey.

But nowe let us rejoyce yn heart

To tryumphe never cease

Seth in this world wee only part

To joyne agen in heavenly peace.

The first verse seems to be spoken by the wife, the second by the husband, the third by both together.

SHIPWASH. (Brasses.)

Hic jacet Johñes Shipwash, qui obiit 20 die Novembr Anno Millō septem et Johanne uxor ejus quorum animabus propitietur Deus. Amen.

Under the man 4 sons, under the woman 4 daughters.

¹since.

Here lyeth Willia Shypwasshe and Margery his wyffe. On whoose sowles Ihū have mercy on. Amen. Remains of these brasses are in the north transept.

The name Shipwash occurs in the Register from 1576 to 1663—Robert, Adrian, Ralph, Thomas, Catharine, Elizabeth and Frances.

Mrs. Ann Shipwash, widow of Millend (i.e., Yewden) was buried in 1663.

SAUNDERS, of Lower Parmoor.

'On an antient stone on a Brass plate thereon the Pourtrayture of a man between his 2 wives, at their feet this on a brass,—on N. side of Tower Arch.

'John Saunders, son of Robert, married first Cicely, Relict of William Blockson, by whom he had issue Mary, wife of Timothy D'oyley, afterwards Frances the Relict of Francis Springol, to both loving, for his family provident, to His Friends Faithfull, to His Neighbours just. He lived to the Lord, in Him died and here lyeth buried the 30 day of August in the year of his age 73 and of grace 1634 expecting the time of Full glory at the Resurrection of the Just.'

WHITE.

'On an antient stone the pourtraytures of a man and woman in Brass, at their feet this on a Brass tablet.

'Hic jacet Joh's White et Alicia uxor ejus, qui quidem Johannes obiit primo die Maii A°. Domini MCCCCLXXXVII. Quorum Animabus propitietur Deus.'

BROWNE WILLIS.

GREGORY.

On a marble slab.

I

H.S.E.¹

Carolus Gregory Francisci et Mariæ Filius
 Juvenis spei optimæ simplicitatis antiquæ
 Indolis suavissimæ

Qui aetatis partem maxime lubricam ingressus
 Inter perditissima urbanorum exempla
 Virtute integra versatus est

Dumque innocentiam quam in pueris amamus
 Tuebatur adolescens

Constantiam quam in viris admiramur
 Demonstravit nondum adultus

Cum summa virtus mortem propulsare non potuerit
 Hoc tamen efficit ut omnium lachrymæ
 Comitantur funus

Londini mortuus est Septemb^r 23, 1703
 Æt 18.

2

Reducem expectantes animam
 Hic Jacent

Francisci Gregory S.T.P.
 Hujus Ecclesiæ Rectoris
 Mater Anna, Uxor Catherina
 Filia Maria

Et Filius Edmondus
 Juvenis

Egregie Doctus, Familiæ suæ spes

¹Hic Sepultus est (here was buried).

Et Collegii Decus
 In quorum memoriam hoc
 Astruxit Gemebundus, natus, maritus, pater
 Anno Aeræ Christianæ 1682
 (Originally 'set in the south wall at the lower end of the
 Chancell.' BROWNE WILLIS.)

3

Infra sepultus est
 Franciscus Gregory S.T.P.
 Per annos 36 Hujus ecclesiæ Rector
 Primævæ Pietatis et Fidei Cultor
 Quantum
 Hanc Scriptis, illam exemplo
 Utramque eloquentia non mediocri illustravit
 Pauperes erudit simul et aluit
 Nullâ re destitui passus—
 Quæ vel ad Animæ salutem
 vel ad sustinendam Hanc vitam pertineret
 Rectoribus futuris vix ullam domicilii partem
 non renovatam reliquit.
 Hoc Dei delubrum sordescere indignatus
 Pro facultatibus expolivit.
 Sacra suppellectili cancellis pluribusque ornamentis
 Honestavit
 Officiis pastoralibus ita se totum devovit
 Ut nec suae valetudini parceret admodum senex
 Natus est Woodstockiæ June 23, 1623
 Familia Generosa de Stighal in Agro Warwick oriundus
 Obijt June 22 1707 ætatis 84.
 This is on the west wall of the Church.

The LANES were a prominent family in the sixteenth, seventeenth and eighteenth centuries.

Robert Lane and Alice Saunders (probably of Parmoor) were married in 1580. Two girls of different families of this name are mentioned in our register as having been baptized at Fingest in 1649.

Richard of Stermer or Seamer (?) Yeoman is mentioned in 1647.

Thus they seem to have come from Fingest and spread across the parish boundary, and have got possession of Poynats, or Skirmett Manor. Since a considerable part of Lane End parish was in Fingest, it is not unlikely that we may find here the origin of the name of this district.

Early in the eighteenth century Richard Lane, of Poynats, purchased the Mill end portion of the Yewden estate from the heirs of Thomas Coventry and Mary his wife, daughter and heiress of John Greene.

The square tomb in the Churchyard with pyramidal top opposite the south transept marks the graves of some of the later Lanes.

The widow of the last Richard was married to the Rev. Thomas Hynd. His monument is on the north wall of the north transept.

The GREENE monument in the north transept.

‘John Greene Esqr. Lord and purchaser of the Manor of Ewden alias Greenland, left to Mary his virtuous wife and their 3 hopeful children John, Mary, and Elizabeth a faire Estate, to ye poor of ye Par: a considerable legacy for ever. To his rich

neighbours a frequent example of
 Charity and Hospitality
 and to all Persons such a Pattern of Constancy,
 Reverence, and signal Devotion in Publick worship
 of God as all men must commend though Few do
 imitate

Hee Resigned up his soul July the 6th

In the year of { our Lord 1687
 His owne age 63 }

There seems to be no trace of this legacy. According to the Will his idea was to supply 'such a stock of flax and hemp to imploy and keepe such poore of the parish in work, who can worke, for to gett their livelihood.' There are two Charities that go by the name of 'Unknown Donor,' perhaps Greene's legacy is one of these.

One gathers from his Will that there were two Wharves on the Estate, one called Greenold, the other at Mill end. These and his 'dove-houses' have disappeared. He possessed property also up the valley, 'a meadow near Southbrooke, Coome Wood, Hill Wood and Hartchett's Wood' as well as 'Mondaies farm at Burrough.' In his Will he gave 'five pounds unto my well-beloved good friend Dr. Gregory, to buy him a gowne.' His executors were Sir Robert Clayton, Sir John Burlace, and Mr. Robert Abbott 'my brother in law' (see black marble slab on the floor of the north transept), cf. p. 39.

The CARVED OAK SCREEN containing the coats of arms of Cardinal Wolsey and of Richard Fox, Bishop of Winchester (1501-1528). This was purchased by Canon W. H. Ridley and fixed on the back of a vestry cupboard.



‘WOLSEY’S BEDSTEAD’

[The upper part is the head and the lower part the foot of a bedstead ; fixed on the back of a Vestry Cupboard]

It is thought by some to have come from the Bishop of Lincoln's Manor House at Fingest, which was dismantled about a hundred years ago. But Fox was never Bishop of Lincoln, and Wolsey held the see for less than a year in 1514. And then he was not made Cardinal till 1515. It was the opinion of Mr. L. Muirhead, who knew the Vyne intimately, that the Elizabeth, wife first of Thomas, Lord Sandys of the Vyne, and afterwards of Raphe Scrope of Hambleden, brought it with her from the Vyne to Hambleden. 'The Vyne,' he wrote, 'is filled with carved panels very much like the screen. . . . In Henry VIII's accounts in 1531, when he visited the Vyne, occurs this odd entry, "To one who brought a screen to the Vyne from Paxhalles house 40^s." Perhaps this is the very screen!' It is generally considered to be the head and foot of a bedstead. Wolsey succeeded Fox as Bishop of Winchester in 1528, the year before his death: they had known each other for many years. The initials T.W. and R.F. are cut on either side of some of the fireplaces at the Vyne.

THE REGISTERS.

The first entry is in A.D. 1566.

'August the xixth day was Baptized Jane Plumryge.'

We find during the sixteenth century many names that are with us still: there are, in addition to Plumridge; Collins, White, Ayre, Gray, Higgins, Browne, Hawke, Mondy, Butler, Dane or Dene and Dean, Atkins, Plomer, etc.

The spelling is uncertain and variable. The writing is not always clear. Scrope is spelt Scroope or even Strope. D'Oyley is usually Dolie. The entries connected with these greater folk, including the Parson's family, are usually written in larger letters than the rest!

The entries from 1566 to September, 1613, were printed on the cover of the *Parish Magazine* from January, 1900, to December, 1902.

A few entries in 1595 are in Latin (of a sort).

From A.D. 1600 to A.D. 1650 we find many more familiar names such as Denham, Batchlor, Toovy, Janes, Webb, West, Barlow, Keene, Biggs, Keyley, Lever, Parkins, together with Rockall and Vernell which are not likely to be forgotten, and Rakestraw worthy of note, and still to be found in a neighbouring parish.

About the year 1640 a man's occupation begins to be mentioned; butcher, coachman, bargeman, glover, weaver, bricklayer, carpenter (by name Barlow), miller, mayson, plow-maker, blacksmith, wheeler (by name Webb), hempdresser, shoemaker, lath-shaver (1727), warfinger (Wm. Dawglass), joyner (Wm. Denham).

There were several 'yeomen'¹ about 1640. Davy, Deane, Denham, Janes, Hester, Lane, Mondy, Rolfe, Wickens, Rockall. Rockall occurs also both as a 'farmer' and as a 'labourer.' Denham, Gibbons, John Gray, Keene (Hugh, 1670) and Lane occur as farmers. Keene among many others as Husbandman. Souldyer occurs

¹The word 'yeoman,' prior to the eighteenth century, was normally used for a free peasant farmer, irrespective of whether his land were freehold or held on lease, *G.M.T.*, p. 286, note 1. Also quoted from Thomas Fuller, writing at the outbreak of the Civil War. "The yeomanry" is an estate of people almost peculiar to England. . . . The yeoman wears russet clothes, but makes golden payment, having tin in his buttons and silver in his pockets. He is a main man in juries.—G. M. Trevelyan, *Hist. of England*, p. 434.

under baptism (son of) and burial from 1643-1646 (the time of the Civil War and siege of Greenlands). The Churchwardens are named in 1603: Christopher Atkins and Thomas Deane.

The name of the Clerk occurs three times,
1654 Old Ralph Warden, Clerk of Hambleden,
buried.

1725 John Lane, Clark of this parish, buried.

1778 John Huntingford, Clarke of this parish, aged
77.

Persons and places mentioned are Roten Row, Meal-end, Nathaniel Mondy of Wooden. Richard Lane of Stermer, also Seamer (? Shogmer or Skirmett); George Deane of Coulstrove (1696); Widow Sayce of Seamer.

Freeth occurs as a surname:

1596 Jan. 12. Christopher Freeth buried.

1602 Jan. 4. Goody Frith buried.

The following entries are perhaps worth printing as curiosities.

1581 Dec. 3. was married William Bullock and
Mary Bacone.

1597 Sept. 15. Richard Lowry of London, Goldsmith of the Parish of St. Sepulchre was married unto Eliz. Wigginton of Christchurch, London, he having buried before 3 wives, and she 4 Husbands.

1602 May. A Scotchman buried.

and again 1639 June 20 Richard Lay, Scotchman,
buried.

and June 27 Eliz. Lay his wife buried.

A 'Scotchman' was, apparently, a curiosity then!

1602 John Pitch and Barbara Pack married.

- 1616 Lettis dau. to Deafe John Deane baptd.
 1631. Aug 28. John son to James and Honor Dev-
 erell.
 Irish people baptd. (? Harvesters.)
 1639 Jeffrey Tye aged 102 buried.
 1646 Widow Boyer 100 years, buried.
 1654 Old Richard Harber of Roten Row buried.
 1655 A child laid in Robert Balls' mainger the
 name of it is An, it was found the 10 of May.
 1658 Henry Barny aiged about 97 yr. ould buried.
 1660 Old John Peggott an Almsman buried.

The following point to the neglect of Baptism during
 the Commonwealth. From 1649 to 1654 birth is regis-
 tered but not baptism. No marriages are entered.

- 1662 Oct. 12. John, Francis, Rachell and Cathar-
 ine, children of Francis Dorman came and
 were baptized by John Hill, Curate.
 166 $\frac{2}{3}$ Febr. 11. Hannah the dau. of Ralph Sharpe
 came and desired to be baptized and Henry
 Nuberry being Godfather, Christian Hillard
 and Joane Peggot being Godmothers, at her
 request retained her former name Hannah,
 and was then baptized by me Jno. Hill,
 Curate de Hambleden.
 1673 Dec. 14. Edward Gibbons, the son of John
 Gibbons being of riper years was baptized by
 me J. Vaughan, Cur.
 1680 The widow Chippes buried at Turvill who
 was the wife of six husbands viz. Day,
 Strong, Tyler, Cook, Lever, Chippes.

- 1684 March 17. Mary Wallington had a certificate to go before the King for a disease called the King's Evil.
March 24. Daniell son of Robert Janes had a certificate, etc. (as above).
- 1704 Margaret Rockall buried in linen.
- 1713 Jan. 16. Wm. Pitcher of Turfield psh. buried here being drowned.
Jan. 27. Taminiane wife to Captain Wm. Russell buried, a Londoner.
- 1718 Oct. 12. A stranger found dead on the highway, buried.
- 1724 Oct. 16. Martha Moore, maid, aged 89 was buried.
- 1741 Dec. 4. George Franklin, buried at Weston in Oxfordshire, aged 100.
- 1744 May 27. Ann Chambers, widow, aged above 100.
- 1752 June 1. William son to John Brown, drown'd at the Lock.
- 1753 May 19. James Wise. Bargeman. Kill'd by Accident, shooting ye Lock.

The WEIR is said to have been constructed in the reign of Henry V (1413-1422). The 'pound lock' was not made till 1773.

In the CHURCHYARD—many graves are nameless. Of those whose names are recorded on gravestones there are twenty-four Deanes of Colstrove between the years 1771 and 1887, besides one of the Howe; fifteen Brangwyns between 1748 and 1872. Of the rest the most numerous are Fishers, Lanes, and Plummers.

The POPULATION of the Parish.

As estimated by the Rector, Mr. Berners, in 1790, judging from the number of Births, Marriages and Deaths the population was from

1600 to 1619	460
1669 to 1688	661
1700 „ 1719	566
1730 „ 1749	921
1750 „ 1769	896

Browne-Willis writing in 1712 from the report of Mr. David James 'Curate' states 'Here are 140 Families and about 500 souls.'

Another estimate in 1796 gives '30 farms, 154 cottages and about 970 inhabitants.' (Langley.)

According to the census the population was 1507 in 1891; and 1357 in 1921.

THE WAR MEMORIAL

The Cross (see illustration opposite p. 75) was designed by Mr. Lionel Muirhead of Haseley Court, Oxon, formerly of the Cottage, Hambleden. He also suggested the inscription in Latin and English and supervised the making of it in every detail. The site was given by the Squire (Major Frank Scott-Murray), the strip of ground by the Churchyard wall having been till then a vegetable garden.

In addition to this monument a 'Hambleden bed' was endowed in the Henley War Memorial Hospital.

CMXIV-MCMXVIII.

DEUS PER CRUCEM
ET CHRISTUM DUCEM
DET VOBIS LUCEM.

CHRIST YOUR CAPTAINS MIGHT.
THROUGH DEATHS CROSS OF NIGHT
BRING YOU JOY AND LIGHT.

ARTHUR MILES
JAMES McCARTER
BRIAN MOLLOY
SIDNEY BOND
WILFRED BOND
FRANK DEANE
JAMES TAYLOR
FREDERICK RIXON
WILLIAM COOK
GEORGE CUTLER
WILLIAM BARLOW
WILLIAM SMITH
ARTHUR GATER
PERCY CLINKARD
ALFRED DAWSON
ALFRED ROSE
GEORGE GRAY
HARRY GRAY
SIDNEY WHITE
ROWLAND WEBSTER

ERNEST LYFORD
ALFRED COKER
FREDERICK PLUMRIDGE
ARTHUR RICHARDSON
EDMUND HIGGINS
WILLIAM COLLISON
CECIL BATCHELOR
ERNEST BATCHELOR
THOMAS TRENDALL
FREDERICK LEAVER
CHARLES LEAVER
THOMAS GEARING
ARTHUR EDWARDS
REGINALD WILLISHER
FREDERICK JANES
HENRY SHERLOCK
HARRY VIVIAN
HARRY SILVESTER
VALENTINE SILVESTER
JOHN HOLLAND

CONCLUSION

We must here bring our memories of the past to a close; and leave our readers to view the present with their own eyes. What we have been able to record is of necessity very fragmentary and sketchy, and much may be thought to be comparatively unimportant. But it may serve to deepen our value for the things around us, as we reflect how they have come to be what they are.

The parochial life has been a continuous one for many centuries. That it is what it is, is not due altogether to our own activities in the present, but it has been fashioned in some degree by the character and energy of those who have been here before us. Such thoughts will give us an interest in the past, and a reverence for the memorials of those who have played their part, whether we find them in the solemnity of the Church and Churchyard or in other evidence of their presence such as is contained in the Registers, the Churchwardens' book or the deeds of the old Charities, or the more solid works of brick and flint and stone, such as the remains of the Tudor house at Burgh, the Elizabethan Manor House, the Early-Georgian Rectory, and last, but not least, the Parish Church.

It is not a bad thing for us to be reminded that there were 'giants in old days'; and that, if in many ways we are more civilized than our forefathers, we should not be as we are, if it had not been for them. Each generation starts where its predecessor left off. So the thought of the past may stir us to thank and think; to be thankful for the inheritance into which we have entered; and to think how we may hand it on unimpaired and possibly improved to the next generation.

APPENDIX A

INVENTORIES OF CHURCH GOODS

(1) Thys inventorye indented made 18th of Julye 1552 of all the goodes plate jowells and all other ornamentes perteyning to the parysshe church of Hamulden in the countye of Buckingham betwene Syr Frances Russell Knyght Lord Russell and four other commisioners and Wyllyam Gybbyns Rafe Flouer (the Churchwardens).

In primis tow chalices of sylver with pattentes of sylver.

Item ij coopes one of them blew damaske and the other grene satyne.

Item iij vestementes one red velvat a nother of blew damaske and the thyrde of whyte damaske and iij albes of whyte lynnyn clothe there unto.

Item iiij surplesys. (Note, this struck out.)

Item a herse clothe of blake wostyde.

Item a vayle clothe.

Item a latten crosse with the staffe.

Item ix aulter clothes (struck out).

Item ij towelles (struck out).

Item owlde orgayne pyppes.

Item iij belles.

Thes parcelles (i.e., below) solde for the reparacions of the Church and for the releffe of the pore with the hole consent of the parisshe in Lent was a twelmonyth.

In primis a bell.

Item a broken challys and a pyxe of sylver.

Item ij coopes.

Item xvij oulde vestementes.

Item vij canstyxes of brasse on payer of sencers a shyppe (i.e., an incense boat) a basen and a ewer of brasse.

Item iij baner clothes.

(The rest is torn away.)

'Only nine churches in the County possessed organs. High Wycombe had "two payre of orgaynis."'

'The mediæval organ was generally very small and often stood in the rood loft.'

(From the *Edwardian Inventories for Buckinghamshire*, Alcuin Club Collections ix.)

(2) An account given unto the Churchwardens Richard Gibbons and George Munday, the yeare of Our Lord God 1637 of the goods belonging to the Church these presents following

A great bible.	2 service books.
Jewelless Apologie.	2 books of martirs.
Erasmus' paraphrases.	
Pulpit Cloth and Quishion of velvet.	
A great cloth and a little cloth.	2 surplices.
ijj communion tablecloths.	
2 ¹ comunion cupps,	a carpet of greene cloth.
a pewter flagon of a pottle	a spitt. (?)

¹One of these silver cups was given in 1635 by Dame Elizabeth, dowager Countess of Sunderland 'which weyeth twenty ounces and fifteen grains' she 'presented it on the Communion table by the hands of Mr. Domelaw p. son of the parish the xxvijth day of September' (Churchwardens' book). The other seems to have been given to Fingest Church by the Rev. H. C. Ridley (V.C.H.). He gave two new silver cups to Hambleden.

also a flagon of pewter bought the 15 of March 1637 of 3 quarts.

These foresaid goods delivered the 16 day of Aprill 1638 into the hands of William Hobbs and Matthias Huntley, then Churchwardens and are by the consent of the p.sh. in the keeping of Raph Warden, Clark of Hambleden.

(3) The 26th Aprill 1655 2 silver cupps with covers. 1 surplice. 3 comn. Tableclothes. 2 pewter flagons and spitt. was delivered to William Keble to keep for the use of the parish, the rest remaining in the Church extra 1 surplice and one . . . for the Church.

All carefully delivered up in the presence of Robt. Doiley, Thomas Ouvy Hugh H Keene his mark George Smith, Thomas Keene.

(4) An exact account of the Several Books, Vestments and Vessels belonging to the Parish Church of Hambleden in the county of Bucks and Diocese of Lincoln, Sept. 19, 1728.

1 large Bible printed 1640
1 large Common-Prayer-Book } for the Minister.

1. Another Common-Prayer-Book for the Clark.

A Register Book.

Fox's Martyrs¹ in 2 Vol.

Bp. Jewels Apology for ye Church of
England

{ for the use
of ye
Parish.

2 surplices.

A cushion and pulpit cloth.

¹See p. 30.

A carpet to lay upon the Communion-Table.

Another of Linnen with a napkin for the Sacrament.

1 Silver cup with a cover.

1 silver paten.

1 Pall almost new.

No Benefactions towards the Repairs, Utensils and ornaments of the Church.

APPENDIX B

THE CHURCHWARDENS' BOOK

WE have referred occasionally to 'THE CHURCHWARDENS' BOOK.' There may be some who are not aware that the Parish Council is a recent invention, and that till the latter part of the nineteenth century the Vestry meeting looked after affairs civil as well as ecclesiastical. One particular item in the Churchwardens' accounts is payments for the destruction of Vermin: Thus in the 83 years 1716-1798 they paid for 84 foxes; in 85 years 1719-1803 for 1161 hedgehogs (!); in 87 years 1722-1808 for 330 polecats; in 49 years 1737-1785 for 155 badgers; in 46 years 1787-1832 for 28,283 sparrows: as well as for a few weasels, stoats and sparrowhawks.

APPENDIX C

A favourite song on festive occasions

JIM THE CARTER LAD

My name is Jim the carter lad; a jolly chap am I.
I always am contented be the weather wet or dry.
I snap my fingers at the snow and whistle at the rain,
I've braved the storm for many a day and can do so
again.

Chorus:

Crack, crack goes my whip, I whistle and I sing
As I sit upon my wagon as happy as a king.
My horse is always willing; for me, I'm never sad.
None can lead a jollier life than Jim the carter lad.

My Father was a Carrier, many years ere I was born;
He used to rise at daybreak, and go his rounds each
morn;
He would often take me with him, especially in the
Spring,
And I used to sit upon the cart and hear my Father sing.

I never think of politics nor anything so great;
I care not for their highbred talk about the Church and
State.

I always act as man to man, and that's what makes me
glad,
You'll find there beats an honest heart in Jim the carter
lad.

The girls they all do smile on me as I go driving past,
My horse is such a beauty, and he jogs along so fast;
We've travelled many a weary mile and happy day
we've had
For none could treat a horse more kind than Jim the
carter lad.

So now I'll bid you all good night; 'tis time I was away;
I know my horse will weary, if I much longer stay.
To see your smiling faces, it makes my heart quite glad,
So I hope you'll give your kind applause to Jim the
carter lad.

APPENDIX D

LIST OF RECTORS AND PATRONS

<i>In the reign of</i>		<i>List of Rectors</i>	<i>Patrons</i>
John	... 1215	Ralph Neville made Bishop of Chichester, 1225.	King John, as Earl of Gloucester.
	? 1225	Canon Beatae Mariæ rotundæ Vocatæ antiquitus Pantheon.	'provided' by the Pope.
Henry III...	1269	Laurence de Burgh.	Gilbert de Clare (the second).
Edward I ...	1295	Richard de Wal- tham.	Edmund, Earl of Cornwall (m. Gilbert's sister).
Edward II	1314	Richard de Clare.	Bartholomew de Badlesmere.
	1318	John de Carente.	Bartholomew de Badlesmere.
Edward III	1355	William de Wanton.	Sir John Tiptoft.
	1356	Robert de Watford (by exchange).	Sir John Tiptoft.
	1361	Nicholas de Roos; resigned.	Sir John Tiptoft.
Richard II	1386	John Spendelow.	Roger, Second Lord Scrope (m. dau. of R. Tiptoft).
Henry IV	1407	John Grendon (by exchange).	Feoffees of the Manor during the

In the reign of

List of Rectors

Patrons

			minority of Henry, Lord Scrope.
Henry VI	1432	Nicholas Bateman; resigned.	Guy Fairfax.
	1434	Robert Tone, S.T.P.	Guy Fairfax.
	1435	Thomas Bladesmith.	Guy Fairfax.
	1437	Robert King.	Guy Fairfax.
	1457	Richard Kelsey.	Henry, Fourth Lord Scrope.
Henry VII	1489	Ralph Scrope.	Elizabeth, Lady Scrope, widow of above.
Henry VIII	1516	Thomas Gurnel.	Henry, Seventh Lord Scrope.
	1518	Lancelot Claxton; resigned.	Henry, Seventh Lord Scrope.
	1529	Thomas Dunnington, LL.D.	Henry, Seventh Lord Scrope.
	1532	Reginald Hindermere.	Henry, Seventh Lord Scrope.
Elizabeth ...	1575	William Day, S.T.P., made Bishop of Winchester, 1595.	The Exors of Raphe Scrope, son of John of Spenithorne
	1595	Richard Pilkington, D.D.	Emanuel, Eleventh Lord Scrope of Bolton, Earl of Sunderland.
Charles I ...	1631	John Domelaw, B.D.	James Howell, by concession of the Earl of Sunderland

*In the reign of**List of Rectors**Patrons*

	1640	George Roberts,	John Scrope of B.D., extruded during the Commonwealth, restored in 1660, also Archdeacon of Win- chester.	Spenithorne.
Commonwealth		(Henry Goodyer, 'Minister of the Gos- pell').		
Charles II...	1661	Sebastian Smith	Earl Rivers. (Canon of Peter- borough).	
	1666	John Lloyd, S.T.P.,	The King. Chaplain to the King in France during his exile.	
	1671	Francis Gregory,	Earl Rivers. D.D. (of Cambridge).	
Anne ...	1707	Arthur Charlett,	John Wallis ¹ (by D.D. (Master of purchase for this University College, turn from Sir Oxford, buried in Robert Clayton, Oxford). Kt.)	
George I ...	1722	Scawen Kenrick,	Sir William Clay- D.D. (of Benet Col- ton. lege, Cambridge), Sub-dean of West- minster.	

¹Of Nettlebed. There is a monument in the tower to John Wallis, Esq., Master of the Merchant Tailors Company, d. 1696, whose daughter was married to Dr. Gregory.

<i>In the reign of</i>	<i>List of Rectors</i>	<i>Patrons</i>
George II...	1753 Thomas Amyand. Rector of Fawley also 1758-1763; re- signed.	Sir Kenrick Clay- ton.
	1760 Henry Berners.	Sir Kenrick Clay- ton.
George III	1802 Henry Ridley, D.D. Prebendary of Glou- cester.	Benjamin, Lord Colborne.
	1803 William Corne, M.A.	Trustees of the will of Benjamin Col- borne, Esq.
	1804 Henry Colborne Ridley, M.A.	Trustees of the will of Benjamin Col- borne, Esq.
William IV	1832 William Mussage Kirkwall Bradford, M.A.	Lord Colborne.
Victoria ...	1840 William Henry Rid- ley, M.A., Hon. Can- on of Christ Church	Lord Colborne.
	1882 Charles Maunsell Wetherall, M.A.	Mrs. W. H. Ridley.
	1896 Alfred Herbert Stanton, M.A.	Henry Colborne Maunier Ridley, Esq.
George V	1924 Percival Robert Brinton, D.D.	Viscount Hamble- den.

APPENDIX E
PAROCHIAL DUTIES¹

Practically Illustrated

BY H. C. RIDLEY.

Second Edition.

‘Let us consider one another to provoke unto love and
to good works.’

Heb. x. 24.

Henley-on-Thames:

Printed and Published by Hickman and Stapledon.
To be had at Hatchard, Seeley, Nisbett, and Simpkin
and Marshall’s, London.

Price 3d. or 2s. 6d. per dozen.

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ADVERTISEMENT

THE first Edition of 'Parochial Duties, practically illustrated,' was printed for private circulation, and it was not expected that such a trifle would excite much notice. Its reception, however, has been most gratifying, as it implies the approval of so many Clerical Brethren, at whose request it is now made public.

Since the first edition was printed, the hand-bill of November 4, 1828, has been issued. It is accordingly altered to that form, and two articles regarding Confirmation and Vaccination, are added at the end, which occur in the hand-bill of 1826, and which (with the Blessing of God) will probably appear in that of 1829, or the year following.

PAROCHIAL DUTIES

THE Hambleden hand-bills have been so long printed annually, and having found their way into such a variety of places, have so often led to the inquiry 'how this, or that little plan has been effected' that it has been thought advisable to draw up a simple statement, for any persons who may think it worth their trouble to read. It is hoped that it may give a hint of practical utility.

There are a few preliminary observations to be made. The first is, that every plan hereafter named, is not only practicable, but has been tried for a length of time. The second is, that all parishes may not be so favourably situated in many respects as Hambleden, and therefore no Clergyman need be dispirited, if equal success seem not at first to attend his exertions.

Let this one remark, however, be made, that every Minister is, by his own choice, the servant of God, and the servant of that flock to which he is appointed, and as such he is to devote his whole time and strength to those services, which he has chosen. A Clergyman's family, house, occupations, and every thing connected with him, should be consistent, and all family arrangements made subordinate to his parochial duties. There should be a unity throughout.—The hand-bill which follows is to act as a sort of text by which the arrangement of the different plans (adopted in Hambleden), may be explained. A similar bill, varying in any new suggestions, or circumstances, that may arise during the year, is annually sent to every house in the parish, on the first Monday in November.

NOTE.—The original hand-bill consisted of the sixteen paragraphs, which are here printed separately together with the commentary upon each.

‘The inhabitants of this parish may be supplied, as heretofore, with Bibles, Testaments, Prayer Books, Spelling, and Copy, Books, at very low prices, by applying to Richard Janes, Hambleden; Mr. Bownes, Frieth; or Elizabeth Edney, Skirmett; where any persons may subscribe a penny, or more, at a time, as they please for a book.’

HAMBLEMEDEN is a long scattered parish, eighteen miles in circumference, and of course requiring more than one depository for books, to render the access for the poor easy; and the persons, to whom the sale of them is allotted, live in the parts of the parish most convenient for that purpose. The amount of money received for books last year was £20 17s. od., and comprised 104 Bibles, 109 Testaments, and 161 Prayer Books, etc. When a child, or other person applies for a book, a card is given to him with his name on it, the book required, and the sum received, and every additional payment is set down till the sum is completed, the subscriber keeping the card. In some instances, though rarely, the book is delivered before all its price is paid. It is presumed that there is no one conversant with the habits of the poor, who will not have observed that what they purchase themselves is treasured up with double care to that which is given.

The purchased Bible, or Prayer Book, is cased and covered. The given one is soon dirtied and neglected. Let it not be supposed that there are no cases in which this general rule must not be passed by. Nor is it irrelevant to remark, that, where Bibles, Testaments, or Prayer Books begin to be tattered in school, they may

be well removed and given to those who cannot afford to purchase them. A torn Bible will be of little service in a school, but of much in a family.

‘Should any person wish to contribute to the Society for promoting Christian Knowledge; the Society for propagating the Gospel in Foreign Parts; the Bible Society; the Church Missionary Society for teaching Christianity to the Heathens; or to that for converting the Jews; their subscriptions, however small, if taken to the Rev. H. C. Ridley (on the first Sunday, or Monday, in the month), will be thankfully received and carefully forwarded.—It is much to be desired, that every one in the parish, who knows the blessing of a Bible, a Prayer Book, and a Church, would put by one penny a week, or a month, for the purpose of extending these blessings to others. There have been 110 weekly or monthly contributors during the last year. It is to be hoped that the number will increase.’

It is earnestly desired that none of the friends of these religious Societies may think them improperly amalgamated; they seem to be all sisters in the grand work of spreading the Gospel, and are all members of the same body. It has been ever an object in Hambleton, not to prefer one above another, but to recommend all equally; and as no feeling of jealousy has ever been excited, so none has ever been expressed. The contributions by yearly, monthly, or weekly subscribers, can never be, in such a parish as Hambleton, very great. The promotion of Christian knowledge in every possible way is more the object than raising a sum from

among a population principally consisting of agricultural labourers. The number of subscribers is constantly increasing, there being now 110, whereas five years since there were not above twelve. There is a satisfaction evidently felt even by the poorest, in giving a penny monthly towards promoting the objects of these Societies. The little sum, thus contributed, brings to the subscriber's recollection his own blessings, of which other nations are in need. He feels an enhanced value for that Bible which millions are without. He enters more feelingly into the beauties of that Liturgy which his own form of worship prescribes, and he looks with still more reverence to his village steeple, and hears the Church-calling bells with an awakened affection, when he recollects how many are without a shelter from the sun and the storm, under which to offer up their prayers to the Great Creator.

Are not these little calls to benevolence calculated to endear to every inhabitant of Britain, his Country, his King, and those laws by which these blessings are secured, and to attach every member of the Established Church to that pure form of religion to which he belongs?

'The quarterly papers for the Church Missionary Society, and the Society for promoting Christianity among the Jews, will be delivered for the subscribers on Thursdays, 15th of January, 16th of April, 9th of July, 8th of October, at Hambleden School-Room, at six o'clock, and information respecting the above Societies will then be given. Any persons who please may attend.'

These quarterly meetings are intended to keep alive the spirit of charity towards unenlightened nations, and are well attended. There is nothing, it is hoped, to which the most rigid observer of due order could object. They are solely meetings of the Minister and his flock. No strangers either to address, or to be addressed, are invited. They are opened with the evening hymn and a short prayer, and also closed with a psalm and a prayer. The simple detail of Missionary progress occupies about one hour and a half, and such articles of natural curiosity, connected with Scripture history, or with the Missionary labours, are introduced as may tend to enliven and instruct those who are present. Pomegranates, olives, dates, the Esquimaux works, Moravian baskets, Indian bows and arrows, New Zealand dresses, idols, myrrh, aloes, and cassia, or anything else that can elucidate the subject, are occasionally produced. There is no collection made for the Missionary cause, but the quarterly subscriptions are received, and any trifling donations that may then be offered, are accepted.

‘Books of different descriptions are lent to any inhabitant of the parish, and may be had by applying at the School-Room, on Sunday evening after divine service, when the books which have been borrowed must be brought back, and may be changed for others. It is desired that no book be kept longer than a month. 128 families have borrowed books during the year. The parish contains 528 volumes.’

It is now upwards of twenty-three years since a parochial library was established, and some of the books

then issued are still *in existence*. They require to be covered with strong brown paper, and often to have that covering renewed. The library consists of a great variety of publications. Those of the Society for Promoting Christian Knowledge; The Bristol Tract Society; The Religious Tract Society; The Irish Tract; The St. Swithin Sunday School, The Kildare Street, Societies; The Friendly, and Cottager's Monthly, Visitor; and any other works that on perusal seem adapted for village reading. The library is often receiving additions. Friends occasionally present books. The delivery and exchange of books is made as simple as possible. A ledger with an index is kept, in which the name of every borrower is entered, and it only requires the eye to be cast over the numbers of the books already lent to the individual, to see that he has not the same volume again. Twenty or thirty persons will often change their books on a Sunday. It would be a very great addition to the comforts of the poor, if the Societies would occasionally print a copy of standard works in a large type. *Peer's Companion to the Aged*, *Plain Sacramental Truths*, *Davy's Sermons*, and some Scotch Tracts are of a type adapted to the poor.

'The Holy Scriptures are read and explained in Hambleton School-Room, Tuesdays, eleven o'clock; Skirmett, at Samuel White's, Fridays, one o'clock; Moor Common, at John Brown's, Wednesdays, two o'clock; (excepting the last Wednesday in every month, when the reading will be at Thomas East's Little Frieth, instead of Moor Common;) and Rockwell-End, at William Higgs's, every Wednesday

fortnight, at a quarter past twelve o'clock; and at John Burgess', Ewden, the second Tuesday in every month, at two o'clock. Any person who pleases may attend.'

The foregoing notice forms the most important feature in the hand-bill. It seems to be an engine of great utility, and has been now for so many years in constant exercise as to bear the recommendation, not of experiment, but of experience. When the Ministers of the Established Church look minutely into the state of their flocks they cannot but feel considerable pain at the consciousness of the responsibility that exists, of giving individual spiritual food to all their sheep. Time and strength can never be found for rendering domiciliary visits of any great use in explaining Scripture (at all events to a large number) and the pulpit will not allow of that familiar exposition which necessarily must be used to convey correct ideas to an uneducated mind. No one but those accustomed to question the poor, or to be questioned by them, can form an idea of what, by way of explanation, they require. It is not only line upon line, and precept upon precept, they need, but it is almost word by word, and letter by letter. Nor must it pass our observation, that the most valuable part of our flocks (because to them is committed the teaching of the infant mind) are often for a great portion of their lives, excluded from the public service of our Church.

A young wife, to whom we naturally look as the instructress of her children, finds herself soon encumbered with a family: she cannot bring them to Church (for the infant will seldom allow her or the congregation

to attend). And the consequence is, that for ten or twelve years we frequently miss mothers altogether from Church service. They come when their infants are baptized, and that is all. Now, at these cottage readings, they are able to attend and many eagerly take advantage of them. It is by no means unusual to see eight or ten children in arms, and if one is restless the mother can easily retire, and, being near her own home, the fatigue of carrying the infant is not regarded. So with the aged and infirm. To walk two or three miles to Church and back is no easy matter, and for the minister to wait on each such individual is altogether impracticable. Thus the declining years of many of our people are not cheered by the lamp of life, and when they require the sinking eye of mortality (if not daily, at all events weekly) to be raised to the Cross of the Saviour, there is no kind voice to direct it, and they are not kept in that watching, and praying state, which their appointed Shepherd, and the Church to which he belongs, would most earnestly desire. The plan adopted at these readings is very simple. The time fixed in the hand-bill is always punctually observed, and before the bell is rung the little flock may be observed preparing for the summons. The clergyman rings the bell himself, and on entering the room a short prayer is offered up. The portion of Scripture is then begun in continuance with the last reading. From ten to thirty verses are gone through, almost word by word, with the distinct meaning of every passage and its reference to others, and explained as simply as possible. The whole passage is then repeated in a sort of paraphrase, and, lastly, the practical duties arising from its consideration are summed

up under three particular heads. This, with the Lord's Prayer and another, comprising any prominent features of request suggested by the portion read, occupies one hour, after which the little party retires. The portions of Scripture at present under reading are, at two houses, the middle chapters of St. Mark, and, at Hambleton School-Room and Skirmett, the Book of Genesis. At the two Hamlets (where there is only a monthly reading) the subject is not always taken in continuance with that of the former month, but is a parable, or any other instructive passage in the Old or New Testament, which may be begun and concluded in one reading. The attendance, considering the hour (which is never later than two o'clock) is very good. In general, when there are four readings in the week, there will be from eighty to ninety persons present at the four cottages. Let it, however, be named that at the commencement of this sort of parochial instruction the attendance was very scanty. There have been sometimes not more than four or five hearers. During harvest-time the reading is necessarily suspended, but that is the only intermission. The following are the appendages requisite to these Cottage Lectures: about eight Pica Bibles or Testaments, a dinner bell, a door-scraper, a door rug, some matting, a few benches, and a little fuel. And in the selection of the house, attention to our Lord's direction, St. Matthew, x., verse 11, so as to meet at the dwelling of the most respectable cottager, by whom you are bid welcome. The male attendants bear a small proportion to the female (about twelve or fourteen weekly); but sickness or weather interfering with out-doors labour often increases their number. The little congregations

do not now vary much in number. Of course, these readings are not intended to supersede the Minister's visits to separate cottages, or attendance on the sick, individually.

'Such parents as wish to send their children to the Sunday-School, may apply to the Rev. H. C. Ridley. The present number of scholars is 131 girls and 109 boys.'

It is thought better to give this general notice, than individual invitation, as in this and every other privilege it is desirable that the parishioner make the request to the Minister, not the Minister to the parishioner. Of course, in so extensive and scattered a parish as Hambleton, there must be many Dame's Schools on the week-days (seven or eight) besides a Lace-School in Hambleton for thirty-six girls, and a school for nearly as many boys; but on the Sabbath it is advisable to get all the pupils together, to examine their proficiency, and to bring them up in the nurture and admonition of the Lord. The Sunday-School opens at nine o'clock in the morning and closes immediately after evening church. It is divided into twenty-seven classes, or occasionally more, and taught by a very large proportion of gratuitous teachers. The School began with fourteen girls twenty-two years since. The instruction is similar to that of other Sunday-Schools. Soon after the church bells announce the hour for public worship the children prepare to start, and in order to prevent talking by the way, they sing a psalm from the School door to their seat in Church. The ninety-fifth or eighty-fourth psalms, are generally selected. The number of scholars

is now 240, and it is gradually increasing. The children from a distance bring their dinners with them during the summer; and those in the village go home for dinner. The remainder of the year they are provided with a thick, nutritious soup, made on Saturday, at the Rectory House, and carried down to the School that night. It is warmed during Church hours, on Sunday morning, two children and one school mistress remaining at home and taking care that everything should be ready, tablecloths spread, and the soup placed on the tables, in red porringers, with a spoon in each, by the time that the morning service concludes. Each child, when it has finished its meal, carries the porringer into the scullery, and they are all washed and put by in the School-Room on Monday morning. In order to provide that no soup should be wasted (which, in the event of a wet Sunday might be the case) there are sixteen block-tin cans with covers, wherein whatever remains is placed, and sent to the distant sick or indigent by the children that are present. On the Sunday following the cans are brought back to School. Nearly the whole of the first and second class of boys are ploughboys, or labourers, who have for some period left the Day-Schools.—A Sunday-School, well conducted, is a most important feature in a large parish. It keeps up a connection between the Minister and his flock, and enables him to press those solemn duties home to the hearts of its members, which, at ten years of age (when they go to day labour) they too often forget. The girls are all dressed alike (i.e., in straw bonnets, check aprons, and blue-check tippets). The boys in long, white pinnars with sleeves. In the first week of November the summer clothing is put by (viz., the

tippets and pinners) and grey drugget cloaks are delivered in their stead. These continue in use till the first week in May, when they are returned, repaired, baked, and put by till wanted. Pepper is strewed between the layers of cloaks to preserve them from moth.

‘Any persons wishing to be instructed concerning the Holy Communion are invited to attend at the School-Room, Hambleden, at five o’clock, the evenings of the Sundays on which notice has been given at Church, of the celebration of the Communion on the following Sabbath.’

There are seven or eight Public Communion Sabbaths in the course of the year, at Hambleden Church, and no one can have a doubt of the necessity of instruction preparatory to participating in the Holy Rite. On the Sunday preceding the Communion the whole of the invitation in the Prayer Book is read, and those who wish for instruction are invited to attend that evening in Hambleden School-Room at five o’clock. The number that come is from 150 to 200, and the opportunity is taken to explain in connexion with the Sacrament of the Lord’s Supper the great principles of religious knowledge, the fall of man, the consequent corruption of human nature, the promise of a Saviour, and redemption through his blood, the necessity of the regenerating and sanctifying influences of the Holy Spirit; then the Institution of the Sacrament, the duties of communicating, and the particular Fast and Festival approaching. It occupies about one hour and a half, and is listened to with great attention. Many are present at four or five lectures before they become communicants,

and the increase of numbers at the Lord's table is gradual. At Easter and Christmas there are about 120 communicants. On other occasions, about ninety. After Easter there are about eight or nine private Communion at the different Hamlets or Cottages for those whose age or infirmities present an obstacle to their attendance at Church.

'The Evening-School for teaching grown-up persons, and those who go to daily labour, to read and write, will open in Hambleden School-Room, on Tuesday, November 11, at half-past five o'clock, and be open from that hour till eight, on Tuesdays and Fridays, during the winter. The women and girls will be taught at the Rectory House, on the same evenings, at the same hours. The number of scholars last year was 131.—It is intended to open the Sewing-School for lace-makers, soon after the Evening-School closes. Nearly 70 attended last summer.'

The Adult-School is a most valuable addition to an agricultural parish, and though attended with considerable fatigue, fully repays the Minister who undertakes it. Let it be noticed that at the Weekly-Schools of a country parish (and even at the National ones in the neighbourhood) few boys can be retained after ten years of age. From that period till they reach manhood they must be indebted either to Sunday-Schools (which they usually quit at fifteen) or Adult-Schools for keeping up the knowledge they have acquired. There are many also who have not had the same advantages with themselves in younger days, who, when they come to an age to be able to appreciate the value of knowledge, feel

their deficiency. To them the Adult-School is open. They come if they please, but no invitation, except the general one in the hand-bill, is given. Nothing can be more gratifying than their attendance. One hundred and eight were on the list last year, and the average present was above ninety. There is no limit to age, 'the going to daily labour' constituting any admissible pupils. The scholars are divided into nine or ten classes, according to their proficiency, taking care not to put quite lads, with men grown up. The six head classes read the Testament, and answer Scriptural questions arising out of their reading, one hour and a half. The other classes read the Psalter or Spelling Books for the same time. They then all go through the Arithmetical Tables, write for three-quarters of an hour, and sum till eight o'clock. The Evening Hymn, or a psalm, is then sung and two or three short prayers are read. The general conduct of the scholars is most pleasing and their progress in reading, writing, and understanding Scripture most encouraging. When the day lengthens so as to call for their protracted labour in the field the School is closed. Their copy-books and pens are given to them on the last night, and generally a book is presented to each. The females (of whom the greater part are the first class Sunday-School girls, and teachers, and some few others, in all about thirty-two) attend at the Rectory House on the same evenings. The plan of their instruction is the same as at the School House.

The Manufactory in Hambleden, by which females are supported, is bobbin lace, and it is as impossible, as it would be wrong to attempt to interfere with their means of gaining an honest livelihood; but at the same

time, the use of the needle is desirable. Accordingly, two evenings in the week, during the summer months, are appropriated to a Sewing-School, and all lace-makers are invited. The School is open rather more than two hours on those evenings, and had, last summer, seventy scholars. At seven o'clock a psalm is sung, and two prayers are read before the pupils are dismissed.

'Any young men desirous of reading the Scriptures and having them explained, are invited to attend at Hambleton School-Room, on Sunday evenings from six to seven o'clock, as during the last year.'

The Sunday Evening Reading has only been tried one year, but promises to be of much use in establishing in the minds of all the flock, the great truths of Scripture, which they have been either taught at School, or of which they are still ignorant. The invitation was, in the first instance, given to the young men alone; but admission was soon so sought by the aged, that none are now excluded. A class of about twelve young men read the portion of Scripture, verse by verse, and it is commented on and explained familiarly as they proceed; then paraphrased, and practical duties insisted on. From Easter to Michaelmas, females are allowed to occupy one of the rooms, and the men the other, the class table being placed in a wide doorway between the two rooms. The reading is preceded by singing the Evening Hymn, and is concluded with a psalm and a prayer. The attendance is very regular, and great satisfaction expressed. From 150 to 200 are usually present.

The bell rings punctually at six, and the whole is concluded by half-past seven.

‘The money intended by the industrious to be put into the Savings Bank, Henley, is carried in on the first Thursday in the month.’

The offer to convey the small sums put by to the Savings Bank, Henley, is often taken advantage of, and labourers in a few instances, servants, and small shopkeepers send their monthly deposits.

‘The poor may be supplied with wood, in the usual proportions and prices, every Monday morning, beginning November 24th. At Hambleton, from eight to nine o’clock—at Pheasant’s Hill, at half-past nine—at Rockwell End, at ten—at Pheasant’s, at half-past ten—at Moor Common Corner, at half-past eleven—at Great and Little Frieth, from half-past twelve to a quarter before two—at Skirmett, from two to three—and at Hatchman’s Corner, at half-past three. Where there are two or more of the same family residing together, and only one fireplace, they will be considered as one, and have wood only for one family.’

The supply of fuel for the poor is of great consequence to their comfort. There are nine stations in Hambleton, where, in the course of the summer, a quantity of billet or spokes is deposited, sufficient for the demand, agreeably to stated regulations. The quantity allowed to be purchased by each family (seven spokes for 6d.) is not enough for their regular use; but it secures a certain proportion of large, dry wood every

week during the winter, and almost at the doors of the poor. About 160 families apply every Monday, and the yearly consumption is nearly 25,000 spokes. The wood is delivered from the third or fourth week in November to the second or third in April.

‘Potatoes every Monday fortnight (for those who have not gardens) from nine to twelve o’clock at Hambleden, beginning December 1st. No family allowed more than half a bushel every fortnight. Any persons discovered to have sold their potatoes or wood will not be allowed to purchase any more this season.’

Where gardens are deficient it is difficult for the poor, out of their low wages, to purchase vegetables, especially an article so necessary as potatoes. About two acres of land is allotted yearly for the growth of potatoes, and they are sold at one shilling a bushel. In addition to the produce of these two acres, if any are sold in the neighbourhood in the months of October and November at a moderate price, they are purchased and added to the stock. The village of Hambleden is better provided with gardens than any other part of the parish. The Earl of Cardigan (who has ever been a great friend to Hambleden) about twenty years since, rented for the use of the poor about two acres and a half of land close to the village. This is divided, and let at a low rate to about thirty-five individuals. The gardens are in very good order and most highly prized.

‘Any poor woman in the parish is allowed the use of a set of child-bed linen for the month of her con-

finement. She is expected to return it clean. There is in the bundle a paper of groats, a hand-bell, a bottle of castor oil, and half a pound of soap. She will be allowed also, for the four weeks, a double quantity of wood at the usual price.'

The loan of Child-Bed Linen is so general that little need be said about it. As no cottages have bells a hand-bell is a comfort. Good groats and castor oil, with the proper doses marked for the mother and infant, have been found to be beneficial. Half a pound of soap is added to the bag, and a tract connected with the subject of that mercy of which the poor woman has just partaken is enclosed for her perusal. The child-bed sets and sheets are always placed, on their return, within a moderately warm oven (after the bread has been drawn) and remain there one night.

'Persons afflicted with sickness, and confined to their beds, may borrow from the Rev. H. C. Ridley, a pair of sheets and a hand bell, for a few weeks, or longer, if necessary.'

The loan of sheets will be found to be much appreciated. The poor have never an over-abundant supply of this article; and sickness (perhaps having to make up an additional bed, and a more frequent change being then necessary than in health) renders this temporary supply of great value. The sick also often require a softer sheet than their common old and badly-patched ones. About seven pairs, each with a hand-bell, is enough for Hambleton. They are all of linen, and each pair is enclosed in a brown linen bag, and if sent to an

infectious house, are washed on being brought back. It is advisable to have a bed rest, a bed table, and a slipper-bath ready to be lent, if required.

‘The Clothing-Room for poor persons is open at the Rectory House (as heretofore) on Monday mornings, from nine to one o’clock; and, for men only, from six to seven on Saturday evenings.’

To those who have had time and inclination to examine the wants and condition of the poor it is scarcely necessary to remark that whatever they purchase is infinitely more valued by them than what they receive as a gift. It costs exertion to procure it, and it is proportionately prized. It was on this principle that the Clothing-Room was first opened, twelve years since, and experience has proved the utility of the design. There are now 450 names on the list. The purchasers are limited to fifteen shillings debt, and receive a ticket on their procuring an article, or articles, specifying the amount of the debt, and this debt is paid off by a weekly sum of 6d. or 1s. No second article is allowed till the first debt is paid. Every thing of the most durable description is provided, and at the lowest price. The shoes are made by the parish shoe-makers; the blankets at Witney, etc. There will be, of course, occasional losses, by the death of individuals, by the removal of some to other parishes, by sickness, and, sometimes (though rarely) from want of principle. The confidence that is placed in them (as their debt is never named, unless asked after by them) tends to keep up a spirit of self-respect and honesty. The Monday and Saturday evenings shop enables the Minister to get a considerable

acquaintance with his flock. Many Prayer Books and Bibles are sold on Monday. Many hints are given in regard to absence from Church on the preceding day. Any sickness or other cause for Ministerial visits are brought to the Clergyman's ear, and applications for admission to School, services for young people, and that indefinite detail to which a parish priest is subject, is then brought to his notice. In fact, the four hours' occupation on a Monday morning proves rather an assistance to the economy of time, than a waste of it.

'Hambleton parish contains 245 houses and about 1350 inhabitants.'

The number of parishioners belonging to Hambleton is not exactly known; but, as in the year 1821 (when the last census was taken) the number was 1281, and the baptisms have annually exceeded the funerals by ten, it is concluded that the number is now about 1350.

EXTRACT FROM HAND-BILL, NOVEMBER 11, 1826

'On the 5th of September, 1826, 137 persons of Hambleton, were confirmed, at Henley. Such of these, or any others, who wish to be further instructed concerning the Holy Communion, are invited to attend at the School-Room, Hambleton, at five o'clock, the evenings of the Sundays on which notice has been given at Church, of the celebration of the Communion on the following Sabbath.'

The solemn rite of Confirmation will never be slightly passed over or formally introduced by any

Minister of the Gospel who has the eternal welfare of his flock at heart. But it requires considerable judgment to arrange, that all things connected with it should be done decently and in order. The huddling together a number of young persons, either in wagons or on foot; the introducing them to public-houses; the leaving them to the care of the Churchwarden (be he ever so kind and attentive) or schoolmaster, are calculated to weaken, if not to efface, the solemn impression of the vow about to be made by the candidates for Confirmation. As soon as notice is received of Confirmation, and permission has been obtained from the Right Rev. the Bishop of Oxford (in whose diocese Hambleden is not, but who has ever been kind enough to allow its inhabitants to present themselves at Henley, their own Bishop, the Bishop of Lincoln, having seldom confirmed within accessible distance) public notice is given in Church, and those desirous of offering themselves on the approaching occasion, are invited to attend at the School-Room, on the five following Sunday evenings, immediately after afternoon church, if so many intervene between the day of notice and that of Confirmation. The candidates are divided into classes, according to their knowledge, and are instructed for an hour, or longer, on the particular nature of the Holy Rite. On the last Sunday before Confirmation the recommendatory tickets are given. On the morning of the day appointed by the Bishop, the candidates all meet at the School-Room, and, whether old or young, walk two-and-two attended by the Minister to Henley.

The distance being nearly four miles there is a wagon provided to relieve those who may be fatigued. They

have some slight refreshment at a *private* house, and are never allowed to separate or disperse till they return home. On the road, both going and returning, psalms (with which the greater part are familiar) are sung as they walk in order. Before they break up, on their return to the School-Room, a few words of exhortation are addressed to them, and a prayer for their spiritual welfare is offered up.

‘Nearly 200 were Vaccinated this year, it being as usual in the third year after the last Vaccination. Of these many mixed with those who had the Small-Pox, and no instance occurred of that complaint being communicated.’

It would be well if young persons devoted to the Ministry, had some little knowledge of Surgery and Medicine. The Holy Apostles and our Divine Master healed diseases, and it can never be considered inappropriate in the Minister of Christ to imitate his Master’s conduct as far as lieth in him: at all events it would seem more useful and not less interesting than chemistry, and many other branches of science to which a large portion of academical time is devoted.

The Clergyman is brought so often in contact with the sickness of his parishioners and has so many opportunities of arresting disease in its first attack, or of relieving its acuteness, that it seems to be quite in character with the duties of a Parochial Clergyman to be able to administer, with some little degree of judgment, those medicines which a good God has bestowed to heal sickness. Vaccination seems particularly to come under his charge; nay, it is almost impossible in country

parishes, far from medical advice, to have this properly attended to without his assistance. The medical attendant of a parish is not, and never can be, paid a sufficient sum to enable him to devote enough time to watch this disease. It can only be done by him who is on the spot, and whose very avocations keep him amongst his people all the week. About nineteen years since, the prejudice against vaccination was considerable, and it required patience on the one side and experience on the other to remove it. This seems now to be nearly effected. Every third or fourth year it is offered gratuitously. The hour is named for the different hamlets (after one of the Scripture readings) when persons are allowed to bring their children, and any other residents in the parish (whether young or old) may attend, and from one to two hundred are generally vaccinated. A regular journal is kept of the age of every one brought, the progress of the disease and any irregularity in the symptoms are remarked; and at the conclusion those cases that have been unsatisfactory are noted down. Such persons are submitted to vaccination again at the next opportunity. The number that have been already vaccinated appears, on looking to the journals, to be 671; and though many of the persons then vaccinated have been since often thrown in contact with Small-Pox, no one is known to have had the disease severely. Some children have taken the sort of Variolous Fever when residing in the same house where the Small-Pox has been prevalent, but these have not been prevented by it from attending Church and School more than one Sunday. Vaccination generally commences about the month of May, and it is arranged so that it is carried on for three months, during

which time all have the opportunity of consulting their own wishes on the subject, and the medical men of the neighbourhood are sure of a supply of lymph.

* * In the foregoing little account it is hoped that there is nothing exceptionable, and that all is done according to due order. The simple object throughout is to bring the members of the flock to know God and Jesus Christ Whom He hath sent, and to love their neighbours as themselves, and this through the instrumentality of their Minister. His charge is 'to preach the word, to be instant in season and out of season, to reprove, rebuke, exhort with all long-suffering and doctrine.' May He who will not overlook the cup of cold water given for His name's sake, bless the endeavours of the 10,000 Parochial Ministers ordained to preach the Gospel in this Island!

'Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.
—2 Cor. ix. 10.

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